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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXIII.

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INDEX TO VOLUME 63

MAIN ARTICLES

	No.	Page
Account relating to the death of the Abbe Lawrence Ricci	3	450
Blessed Joseph Pignatelli, A Sketch of	1	76
Catholic Maryland Gives Thanks by Father John P. Delaney, S.J.	3	427
Epistle of Very Reverend Father General on the Performance of the Daily Exercises of Piety	3	349
Exhortations of Very Reverend Father General to the Fathers Procurator of the Provinces, September 27, 1933		
First Exhortation	2	231
Second Exhortation	2	253
Maryland-New York Province, History of the, by Father Edward I. Devitt, S.J.		
9. Bohemia	1	1
10. St. Joseph's Church	2	213
11. Deer Creek	3	400
12. The Novitiate	3	405
Maryland's True Glory, by Father Gregory G. Kiehne, S.J.	3	437
Priesthood of Colonial Maryland, The by the Reverend Peter Guilday, Ph.D.	2	169
Spirit of the Maryland Adventure, The by Father Gerald G. Walsh, S.J.	2	191
Vows at Montmartre, The	3	445
What Maryland Has Meant to the Society of Jesus	3	421
Xavier Free Publications of the Blind, The	1	39

Obituaries

Carroll, Father Charles F.	3	459
De Potter, Father James	2	272
Fitzgerald, Father Edward	2	267
Fleming, Father John J.	1	92
Kayser, Father Peter	1	101
Kimball, Father Charles L.	3	461
O'Connell, Brother John J.	1	107
O'Laughlin, Father Francis D.	3	468
Strohaver, Father George F.	3	470

VARIA

FROM THE ETERNAL CITY

	No.	Page
Catholic Apologetics at the Gregorian University	3	481
Gregorian University, The	2	288
Father McCormick, Rector of the Gregorian University	1	115
Father Maurice De la Taille, Death of	1	115

FROM OTHER COUNTRIES

Argentine-Chile—Our Martyrs	3	484
Austria—Stella Matutina, Visit of Chancellor Dollfuss	3	485
China—The Yellow River in Flood	1	116
China—Mass without Chalice and Vestments	2	293
China—New Parish in Shanghai	2	293
England—Heythrop Sodality Summer School	1	121
England—Death of Father John Donovan, Noted Scholar	1	122
England—Father Herbert Lucas	1	122
England—Holy Year Pilgrimage of Unemployed	2	294
England—History of Campion Hall, Oxford	2	296
France—Catholic Action in Philately	1	123
France—Father Lhande Broadcasts from Luxemburg	2	299
France—Ordinations and Last Vows at Montmartre	3	487
Germany—Advent Course by the Cardinal in our Church in Munich	2	300
Iraq—Visit of King's Representative to Baghdad College	2	307
India—The Pope and the Jesuit Missions in India	1	123
India—The Catholic Press Service	2	302
India—Disaster in Patna	2	303
India—"The New Review"	3	487
India—A Great Missionary Scholar	3	490
Japan—Novitiate of the Society of Jesus	2	307
Japan—Newman Celebration	2	307
Japan—A Convert Missionary	2	308
Mexico—General Situation in Mexico	2	347
Mexico—Current Religious Situation	3	494

	No.	Page
Philippine Islands—Notes from Father Reith	1	125
Philippine Islands—Cagayan Welcomes Bishop Hayes	2	308
Philippine Islands—Manila: Last Moments of Reverend Richard A. O'Brien, S.J.	2	313
Russia—Russians Still Devoted to Priests	2	319
Russia—Atheistic Program in Russia and Spain	2	319
Spain—Excerpt from the Monthly Bulletin of the Ebro Observatory	1	128
Spain—Feasts of Corpus Christi and the Sacred Heart	3	496
Sweden—Press Acclaims Father Pribilla	2	321

AMERICAN ASSISTANCY

California Province

Los Gatos—Fire at the Novitiate	2	324
Santa Clara—Santa Clara Receives Marconi	1	131

Chicago Province

Detroit—President Roosevelt Appoints Father Siedenburg	2	325
West Baden—Account of West Baden College	3	498
West Baden—Comment of Will Rogers on West Baden	3	505

Maryland-New York Province

Auburn, N. Y.—New Bridge Named for Early Jesuit Missionaries	1	142
Baltimore—Celebration of Tercentennial	2	327
Baltimore—New School at Blakefield	3	512
Brooklyn—Death of Father Thomas Murphy, S.J.	2	334
Garrett Park—Georgetown Prep Tercentenary Celebration	2	341
Honeoye Falls, N. Y.—Memorial Tablet in Honor of French Catholic Missionaries	2	334
Honors Paid to Jesuit Martyrs	1	140
Jersey City—Graduation at St. Peter's College	3	515
Jubilarians for 1934	1	140
Jubilarians for 1935	3	512

	No.	Page
Maryland—Tercentenary Exercises at St. Clement's Island	2	329
Missions for Civilian Conservation Corps	2	342
New York City—Fordham, Father Cox Gives Radio Addresses	1	144
New York City—Fordham, Report of Dr. Robert A. Kelly	3	522
Reminiscence of Blackwell's Island. by Father Henry A. Judge, S. J.	3	519
Statistics	1	156
Washington—Georgetown University, New Courses and Professors Added for 145th Year	1	145
Washington Georgetown University, Founders' Day Tercentennial Celebration	2	335
Woodstock—Celebration of Beatification of Blessed Joseph Pignatelli	1	149
Woodstock—Guest Lectures	1	152
Woodstock—Death of Two Faithful Servitors	1	153
Woodstock—Disputations—April 1934	3	525
Woodstock—Ordinations 1934	3	525
Woodstock—Faculty for 1934-35	3	526
Missouri Province		
New College Religion Tests	1	135
Patna Mission's First Indian Jesuit Priest	1	136
St. Louis—Sodality Movement's Fruitful Summer	3	505
New England Province		
Keyser Island Convention of Philosophical Association	3	510
Worcester—Progress on New Dining Hall at Holy Cross	1	138
Oregon Province		
Montana—Christmas at St. Ignatius Mission, 1933	2	325
Occupation of New Novitiate at Sheridan	1	138

The Woodstock Letters
VOL. LXIII, No. I.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

IX

BOHEMIA

Mission of St. Francis Xavier, Cecil County, Maryland

By Reverend Edward I. Devitt, S.J.

The Church of St. Francis Xavier, Bohemia Manor, near Warwick, Cecil County, Maryland, was destroyed by fire on the morning of New Years' Day, 1912. The Bishop of Wilmington promptly decided that this cradle of Catholicity in his Diocese should not cease to exist, although the congregation had been dwindling away in recent years. The work of reconstruction was pushed forward rapidly by the energetic Pastor, Rev. Charles A. Crowley, and St. Francis Xavier's, arisen from its ashes, perpetuates the memory of the oldest Catholic Church and Mission of the Eastern Shore. It was dedicated by Rt. Rev. J. J. Monaghan, Bishop of Wilmington, on October 24, 1912. The sermon, appropriate to so historical an occasion, was preached by Rev. Charles W. Lyons, S.J., Rector of St. Joseph's College, Philadelphia. The reconstructed church occupies the site of the one that was destroyed; the foundations and greater part of the walls remained intact, and the general exterior outline of the ancient church has been preserved.

Bohemia was the earliest permanent Catholic foundation in the English Colonies outside of the Jesuit establishments in lower Maryland, in Charles and St. Mary's Counties. It antedated the introduction of the Faith into the Province of Pennsylvania, and it is not unlikely that one of the priests residing at Bohemia occasionally visited the scattered Catholics of Chester County, before Father Greaton built old St. Joseph's, Philadelphia, in 1733. It is the oldest, and for many years was the only, Mission on the Eastern Shore in the present Diocese of Wilmington. Situated in a quiet nook of a region devoted to agriculture, its history can offer few stirring episodes; but even the simple annals of a place that has been for more than two centuries a center of Catholic life and activity, may have an interest of their own, and are worthy of preservation.

Bohemia Manor was the immense tract of land in Cecil County, Maryland, that was granted to Augustine Hermen; but the name Bohemia was also locally and generally applied to the Catholic Church and residence of the Jesuit Fathers, and their property was known as Bohemia Manor. The true title of the Church is St. Francis Xavier, and the original tract of land was named St. Xaverius. It is situated near the head of Little Bohemia Creek, at a short distance from the village of Warwick in Cecil County. The nearest station on the Peninsular Railroad is Middletown, Delaware. The spot is very secluded and is surrounded by well cultivated farms which were the property of the Mission.

Nearly all of the early Missions of the Society in Maryland were in retired situations — St. Inigoes, Newtown, St. Thomas', White Marsh, Deer Creek, Bohemia, and St. Joseph's in Talbot County. It has been asked: why were such locations selected originally? And why were they retained for years, to the great inconvenience of the priest in the performance

of his duties? These rural sites were chosen, because there were no towns, no large centers of population, at the time when these Missions were founded; probably, the desire to escape observation had some influence in the matter, since at any time, intolerance might become vigilant, and the priest might be harassed by the application of the penal statutes; furthermore, the Missionary had to make provision for his own support, as the people contributed nothing, and a farm contiguous to the church having been acquired, the uncertainty and difficulties of removal, even to a more favorable and central site, retained him at his home.

Bohemia, two hundred and ten years ago, offered inducements which no doubt influenced Father Mansell to select it as a center of missionary enterprise. Bohemia Landing, which was not far from where the church was built, was then an important trading post, where supplies direct from Europe could be received. and tobacco shipped in return, and the Delaware Path, or Highway, was an artery of traffic between the two Bays; in fact, as the old geographies used to say, in praising the site of a town, Bohemia "was accessible both by land and water." Besides, as Father Mosley said, speaking of it at a later date: "It is nigh Philadelphia, which is a vast advantage."

The Mission was founded by Father Thomas Mansell, S.J. He was born in 1669, in Oxfordshire, England; studied at St. Omer's College; entered the Society in 1686; after ordination, he was sent to the Maryland Mission, arriving in 1700. He had probably been at Bohemia, studying the situation, before 1704, which date is usually assigned for the foundation of the Mission, as it was the year in which Father Mansell took up his residence at St. Xaverius, and began the acquisition of the Mission property. St. Xaverius was granted to him as vacant land by Patent, bearing date July 10,

1706; part of this tract had been formerly surveyed by a warrant granted in 1680 to Mary Ann O'Daniel and Margaret, her sister, under the name of Morriss O'Daniel's Rest; but this survey was never recorded, nor any grant issued thereon to the said sisters. The title to this tract became vested in Father Mansell. Perhaps the resurvey was made as a matter of prudence, in view of the Protestant ascendancy, and the laws that were threatened against landed property held by the Jesuit Fathers. Other tracts of land were subsequently added, by purchase, from Mr. James Heath, the founder of the town of Warwick, Cecil County, an extensive landholder and a sterling Catholic. He was of the family of Nicholas Heath, the last Catholic Archbishop of York, who for refusing to apostatize, ended his days in prison under Queen Elizabeth. Some two miles from Warwick, though on the Delaware side of Mason and Dixon's Line, there is a marble slab which marks his last resting place, with this inscription: "Here Lyes the Body of Mr. James Heath, who was born at Warwick. on the 27th of July, 1658, and died on the 10th of November, 1731, in the seventy-fourth year of his age. "Requiescat in Pace."

The Heath family is extinct in Cecil County; claims have been made by the descendants of James Heath, that he built the church, or, at least, gave the land on which it was built—that he was a liberal benefactor to the Mission, etc. So far as the records show, all the transactions between Father Mansell and Mr. Heath were of a purely business character. Each addition to the property was by purchase. James Paul Heath, his son, left by will "£10 to the Priest at Bohemia," and gave directions that his son should be brought up in the Catholic Faith and educated at St. Omer's; but he became a fallen Catholic, and caused trouble to Father Manners, Superior of Bohemia.

A portion of the tract called Worsell Manor, bought from Mr. Heath by Father Mansell, had belonged to Col. Peter Sayer, who, by his will, had left "one-third of his estate to the Benedictine Nuns and English Benedictine Monks at Paris and to English Fryars." He also made bequests to all the priests in the Province. His widow, Frances Sayer, orders in her will, "that there be a Chappell built of lime and brick, 30 x 20 ft. over the burial place of her husband," and leaves £10 sterling to each of five priests named in the will.

Amongst the Catholics who depended for spiritual ministrations upon Bohemia, at the time of Father Mansell's arrival, there were some Irish settlers, who had been introduced into Cecil County, by Col. George Talbot. He was a cousin of Lord Baltimore, and had received a grant of the Manor of Susquehanna, 32,000 acres, on condition of transporting 640 persons of British or Irish descent within twelve years. He brought in sixty persons before 1684. He changed the name of his Manor from Susquehanna to New Ireland, with subdivisions, New Connaught and New Munster, and gave the name of the lordly Shannon to the chief stream of his territory, which lapped over into Pennsylvania. Colonel Talbot was selected for his position, in order to be a thorn in the side of William Penn, who was charged with encroaching upon the proprietary rights of Lord Baltimore. He was brave even to rashness, but no match for Penn in diplomacy. Before the time of Talbot's contract for bringing in colonists had expired, he was in serious trouble for killing Rousby, one of the royal collectors of customs; he left the Province, followed the fortunes of King James, and joined the Irish Brigade in the service of France. Presumably, the settlers, whom he brought into Cecil County, were Irish Catholics, and they formed a portion of the flock under the pastoral care of the Fathers at Bohemia.

It is to be noticed that in all the legal documents and business transactions of Father Mansell, he is never mentioned as Reverend, or as a member of the Society of Jesus, but simply as Thos. Mansell, or Mr. Mansell. This reticence of clerical title and character was a necessary precaution at the time. His name appears for the first time in the Catalogue of the Maryland Mission, in 1700; in 1704 he is mentioned as stationed at Bohemia, where, in 1706, he obtained the Patent of St. Xavier's. The situation chosen by him for Church and Residence was a fine and commanding one; the tradition is that he lived where now is the kitchen of the residence: it was a log house, and part of it was used as a chapel. A frame chapel was erected later; the brick Church and Priest's house did not come until years after the founder's death, which occurred March 18, 1724. He seems to have lived alone at Bohemia, until about 1712, when, on his appointment as Superior of the whole Maryland Mission, he went to reside at St. Inigoes. It is probable that Father Mansell died at the latter place; but the scanty records that we possess indicate that he was living at Bohemia with Father Thomas Hodgson, in 1722, and by his last will and testament, dated 20 Feb., 1722-23, he bequeathed to Father Hodgson all his property on the Eastern Shore. Father Mansell, as was frequently the case with English Jesuits, was known also under another name,—alias Harding. He was fifty-five years of age at the time of his death, thirty-eight of which had been spent in the Society. There is an ancient cross in the Museum of Georgetown College, which is said to have been brought to Bohemia by Father Mansell; it is of wrought iron, and as the historian of Cecil County says: "it certainly looks ancient enough to have been brought over by the Pilgrims who came in the Ark and Dove." It had been at Bohemia from time immemorial, and the tradition attached to it was that it had been

brought to St. Mary's by the first settlers who came there from England. The cross is about five feet high, and if another tradition has any foundation, that it was hammered from horse shoes contributed by the first settlers of Maryland,—it was well calculated to withstand the wear and tear of the elements to which it was exposed for two centuries and a half, until it became sheltered within the Archives room of Georgetown.

Father Thomas Hodgson, or Hudson, a native of Yorkshire, lived at Bohemia, either as companion of Father Mansell, or alone, from 1712 until his death, December 18, 1726. His grave would be conspicuous, as the oldest in the cemetery, if there were any monuments to mark the graves of the priests who are buried there. A list of them will be given later on. They were laid to rest under or near the altar inside the church, or just outside the walls, in a small plot of ground, unmarked by any tombstone, but enclosed by a boxwood hedge remarkable for size.

The immediate successor of Father Hodgson is not known with certainty, and it is difficult to fill up the gap between his death and the coming of Father Pulton, 1726-1742. He bequeathed the property to Father John Bennet, and he in turn conveyed it to Father Peter Attwood, by deed bearing date April 9, 1728. Father Bennet was living as domestic chaplain with Mrs. Carroll, at Annapolis, in 1724, and again in 1728. His name disappears from the List of Maryland Missionaries in 1729, when he returned to England, where he died at Highfield, near Wigan, in 1751. He was probably stationed for a short time at Bohemia. Father Peter Attwood was Superior of the Maryland Mission at the time of his death, in 1734; he resided at Newtown, St. Mary's County, whilst he was head of the Mission. He was a careful business manager, and has left important records concerning the titles to

the Jesuit estates, their boundaries, transmission, etc., until his time. He appears as a principal in regard to some transactions concerning the lands of Bohemia, in 1731 and 1732, but he is described as "of St. Mary's County." A neighbor, Mr. Joseph George, having purchased Middle Neck Manor, laid claims to portions of St. Xaverius; on this matter, Father Attwood writes: "to prevent a vexatious lawsuit, and the expenses, after long debates, I agreed to give him £35 cr't for a Deed of Release, to all the right or claim he might have to any or all the land I hold between the two branches of St. Augustin's Creek, and accordingly had the said deed executed and acknowledged before Col. Fendal, one of the Provincial Justices, on the 24th of July, 1731, and sent it over to be recorded in Cecil County, where the land lies. P. Attwood."

Father Attwood was the son of George Attwood of Beverie, Worcestershire, who married Winifred Petre. A portrait of Lady Attwood, who became the wife of Mr. Digges of Warburton Manor, Prince George Co., Maryland, is in the possession of Dr. Morgan of Washington. Father Attwood probably lived for a time at Bohemia. In March 1714, he came to the highest branch of the Elk River, and for three days, took the meridian altitude of the sun, to determine the latitude, and fix the boundary of Maryland and Pennsylvania, before Mason and Dixon. He added considerably to the landed property of the Mission. The Catalogues, or Lists, of the Maryland Mission give the names of the priests in the Colony, year by year, but they do not, in general, designate the exact place where they resided.

Father James Quin, one of the few Jesuits with an Irish name during Colonial times, came to America in 1732. He is mentioned several times with Queen Anne attached to his name; no doubt he attended the stations in Queen Anne County, but had his headquarters at

Bohemia; for many years the Fathers from Bohemia traveled down the Eastern Shore on long missionary excursions, sixty miles or more, even as far as Dorchester and Somerset. Father Quin died in 1745 from a fall in getting out of a ferry-boat at Choptank River, dragged by his horse.

Father Thomas Pulton, who came to America in 1738, was certainly at Bohemia in 1742, and for several succeeding years. He died there, January 23, 1749. It was whilst he was pastor that the School or Academy was begun, in 1745 or 1746. This Academy lasted only a short time, for the laws against Catholic education and Catholic educators were so stringent during the greater part of the Maryland colonial period that it was only at intervals, for brief spaces of time, and by stealth, that the Jesuits, essentially a teaching Order, and always most solicitous for the education of youth, were able to conduct a school. The historians and chroniclers of Georgetown College, and writers on Catholic education in the United States, are wont to refer to this Academy of Bohemia as the predecessor of Georgetown College, or the "germ" from which was evolved the oldest academic institution under Catholic direction for young men, in the United States. The connection between the Bohemia School and the "Academy on the Potowmack" is that they were projected and conducted under Jesuit auspices; and that John Carroll, the founder of Georgetown, was numbered amongst the pupils of Bohemia; he is the link, moral and personal, between Georgetown and the earlier school.

Father Thomas Pulton established the School at Bohemia. The first mention of a Catholic Academy that we find in the annals of Maryland is in a letter that Father Ferdinando Pulton, more than a century earlier, a few years after the settlement of St. Mary's, wrote to the General of the Society about the prospects

of founding a College in the infant colony; and the General answered in 1640: "The hope held out of a college I am happy to entertain, and when it shall have matured I will not be backward in extending my approval." Had this hope been realized, the Maryland college of the Jesuits would have vied with the oldest in the land for prestige of antiquity; but the times were not favorable. A Catholic collegiate or academic foundation was impossible under the laws of Maryland, which were expressly designed to prohibit and prevent it. Under such prohibitions of education at home, the Catholic youth of the Colony were forced to go to foreign lands for instruction in letters. Naturally, St. Omer's was the college that they preferred, as it was conducted by English Jesuits, who furnished also the missionaries for the Colony.

The Academy at Bohemia was intended to afford a resource for the education of sons of the Catholic colonists, at least to the extent of acquiring the rudiments of knowledge before going beyond the seas. The expense, trouble and long expatriation were serious obstacles: a young boy, leaving home to enter college, could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years, or more; as instances, John Carroll, Charles Carroll and Robert Brent left America in 1747; Charles Carroll returned in 1765 and John Carroll remained in Europe until 1774; Leonard Neale was abroad from 1758 to 1783. Members of such well known Maryland families as Sewell, Brooke, Mattingly, Thompson, Hoskins, Semmes and Cole, joined the English Province S J. and never returned to their native land.

The history of this classical Academy has come down to us only in some scanty details and scraps of records; even the duration of its existence cannot be determined with certainty; it was probably discontinued shortly

after the death of Father Pulton, which would make a decade its extreme span of life—those are certainly in error who surmise that it continued until the American Revolution, or even later. Early vestige of the schoolhouse disappeared years ago, but it is well known that it stood in the lawn, a few feet south of the manse, and that the bricks of which its walls were composed were used in the walls of the dwelling house that was built about 1825.

A fragment of an old account book furnishes nearly all that we know directly concerning the school at Bohemia:

1745-6. Peter Lopez to your son's board. Feb. 17.
" " May 20. Daniel Carroll to your son's board.
" " June 24 Edward Neale, to board of your two sons, £43-16-3.
1748. April 22. Daniel Carroll, 2nd time, son John came here.
" Jackey Carroll went to Marlborough, July 8.
" August 5. Robert Brent—August 20. Bennet Neale—Archibald Richard. June 24. Ben. Neale, Ed. Neale, John Carroll, James Heath went first to school—N.B. All those that learn Latin at 40 currency pound. The rest at £30 as by agreement this day.

"Jackey Carroll" became the first Bishop of Baltimore. His schoolboy chair was preserved for many years at the residence: it was there in 1843—later researches have failed to identify this memento. It is said that at one time there were as many as twenty boys boarding at the school; there is some reason for believing that amongst them was Charles Carroll, the last surviving Signer of the Declaration of Independence, but convincing proof of this is wanting.

Father Thomas Pulton, who founded and fostered the Bohemia Academy, had some measure of success in realizing the hope of Father Ferdinando Pulton, as expressed to the General of the Society in the earliest days of the Colony. They were of the same family. Poulton or Pulton, of Desborough, County Northampton (v. Foley: Records of the English Province, S.J. vol. I), which gave at least thirteen members to the English Province, of whom three came to America, and ended their days on the Maryland Mission. Father Ferdinando was accidentally shot whilst crossing St. Mary's River: on the ancient List which chronicles this death some ill-informed commentator makes a marginal note that "he was a Spaniard, as his name, and the names of his servants evidently show;"—if such a conclusion, from name to nationality, were valid, then every Aloysius, Patrick or Benjamin should be an Italian, Irishman or Jew. The Poultons were an old English family, staunch Catholics, who suffered severely for the Faith; the fines imposed on them for non-attendance at Protestant services would have beggared the richest landholders in England. In the Desborough church, the church of the ancestors of Father Thomas Poulton of Bohemia, there stood a monument which bore the following inscription: "Sacred to the memory of the honorable family of the Poultons, who for fourteen generations were the lords of this town of Desburg or Desborough. Descended from princely, most noble, illustrious and holy progenitors of this kingdom."

The clergy of the Established Church in Maryland were in general inert, easy-going men, not overwhelmed with labors of the ministry, and enjoying fair emoluments from the benefices which they held. But the Rev. Hugh Jones, who was Rector of St. Stephen's on Sassafras Neck, in which parish Bohemia was included, was a belligerent churchman, bitterly

hostile to the Jesuits, and the success of the school roused him to action. As early as 1739, he had complained to the Secretary of the Society for the Propagation of the Gospel: "The Jesuits in my parish seem to combine our ruin by propagation of schism, popery and apostacy in this neighborhood," and he asks for a contribution of books "to prevent the danger of this impending tempest." The Jesuits were legally his parishioners, and, although deriving no benefit from his services, they contributed to his support forty pounds of tobacco per poll each year, as provided for by law. The prosperity of the school did not make Mr. Jones more charitable: in 1745, he prepared a sermon. which he published in the *Maryland Gazette,* at Annapolis, as a "Protest against Popery." A reply to this was prepared by one of the Jesuits; of course, no printer would have dared to issue it from the press, and, accordingly, it was circulated in manuscript. Jones heard of this paper, and probably heard also that it was a telling rejoinder; he relieved his aggrieved feelings by inserting the following advertisement in Franklin's *Pennsylvania Gazette,* November 13-20, 1746:

"To the Jesuits established in Maryland and Pennsylvania.

"LEARNED SIRS:

"Imagining myself to be principally concerned in the applauded answer to my 'Protest against Popery', that has been handed about by some of you in these parts, I have used all means in my power to procure one; in order for which I applied to the gentleman on whom it is fathered, but he having in a very handsome manner disowned it, I presume I may be excused from making this my public request, that some one of you would vouchsafe to transmit me one of the books,

that I may rejoin to any sophistical fallacies or sarcastical falsehoods (those usual tropes of St. Omer) that I hear this smart performance (as your friends call it) abounds with: assuring you that any assertions of mine, that it truly demonstrates to be erroneous, shall readily be recanted. Your compliance with my request will confer a great favor on,

Your humble servant,

"Learned Gentlemen, "H. JONES."

"Bohemia, Sept. 15, 177, 1746."

Mr. Johnston. "History of Cecil County," p. 437, says: "Rev. Hugh Jones, who was rector of North Sassafras Parish for many years, there is reason to believe, was both aristocratic and haughty . . . he died possessed of so much of this world's goods that, to put it as charitably as possible, he must have occupied most of his time in accumulating them." He died in 1760 at the age of ninety. It was probably at his instigation that the people of Cecil County were so persistent, during several years after 1750, in their efforts to have the laws put into execution "Against the Growth of Popery." The effect of this legislation would have been a consummation devoutly wished by Mr. Jones,—the ostracism of the Jesuits, and the sequestration of the church lands of Bohemia. Over and over again, the Assembly tried to adopt the Penal Code, 11 and 12 William and Mary, either by express legislation, or by assuming,—an assumption, stultifying in itself, and destructive of their liberties and self-government.—that all the laws of England extended to the Colonies. For four successive years from 1751, anti-Catholic proscriptive measures were introduced and passed in the Lower House; in November, 1754, the citizens of Prince George's instructed their dele-

gates to urge a law "to dispossess the Jesuits of those landed estates which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit, and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government." A commission was created to inquire into the affairs of the Jesuits in the Colony, and also to ascertain by what tenure they held their land. Zealous churchmen were designated as members of the Commission, one of them being Nicholas Hyland, a resident of North Elk Parish, near Bohemia. They were also enjoined to tender the oaths of "allegiance, abhorrence and abjuration" to the members of the Society. In July, 1755, the Lower House urged the Governor "to issue his proclamation commanding all magistrates and other officers duly to execute the penal statutes against Roman Catholics within this province." The Protestants of Cecil County were foremost in their frantic petitions for proscriptive legislation. One would imagine that there was no great danger threatening them from the presence of two or three clergymen living quietly at Bohemia; yet their neighbors, the Protestants of Sassafras Neck, Middle Neck and Bohemia Manor, appealed to the legislature at the session of 1756, praying that stringent measures might be taken against the Jesuits; they were denounced as traitors, if they tampered with any of his Majesty's subjects. The importation of Irish Papists, via Delaware, was prohibited under a penalty of £20 each.

Although many of these intolerant measures were blocked by the Governor's action, or failed to pass in the Upper House, yet their constant introduction, the iniquitous double tax, the dread of more intolerable burdens, rendered the situation of Maryland Catholics

unbearable, and a priest had always to dread the worst from the temper of the times and the uncertainty of the laws. One instance will help to show how malice and bigotry could annoy and endanger a priest in the exercise of his ministry, though performed by stealth and privately. In 1756, Father James Beadnell journeyed down from Bohemia to visit the scattered Catholics of Talbot and Queen Anne. Two writs were issued for his arrest, and he was taken by the sheriff of Queen Anne County, and obliged to give bail for his appearance at the Provincial Court to be held at Annapolis on the 19th of October following, under the penalty of £1,500 forfeiture. The amount of bail demanded shows how serious was the misdemeanor with which he was charged. And what was his crime? Two indictments were exhibited against him: the first for celebrating Mass in private houses; the second for endeavoring to bring over a non-juror to the Catholic faith. His trial was put off until the assizes in Talbot County, where, on the 16th of April, 1757, he was tried and acquitted: from the first, as allowed to do so by an order issued by her Majesty, Queen Anne; from the other, as no sufficient evidence was brought against him.

Father John Kingdon was an assistant to Father Poulton, and his successor as Superior. He was at Bohemia from 1748 to 1750, perhaps later. He returned to England, but came back to America in 1759, and died at St. Thomas', Charles County, July 7, 1761.

Father Joseph Greaton, the well known Founder of St. Joseph's Church, Philadelphia, after laboring for twenty years in Pennsylvania, succeeded Father Kingdon. He probably came to Bohemia in 1750, and died there, August 19, 1753, attended, in his last moments by Father John Lewis.

Father John Lewis was twice Superior of Bohemia; succeeding Father Greaton in 1753, he seems to have remained continuously until 1765. Those were the years in which the courage and virtues of one who held his position were subjected to peculiar trials. He was Superior of his brethren in Maryland, at the Suppression of the Society in 1773; and afterwards by appointment of Bishop Challoner, on whom the American Mission depended, he exercised the office of Vicar General. As all the priests in Maryland and Pennsylvania were former members of the Society, and the successor of Bishop Challoner, the Vicar Apostolic of the London District, would have nothing to do with them during the War of the Revolution, or afterwards, Father Lewis continued to act as Superior until the appointment of Rev. John Carroll as Prefect Apostolic.

Father Matthias Manners seems to have come to Bohemia on the departure of Father Lewis to White Marsh. His true name was Sittensperger. He was a native of the Diocese of Augsburg, and entered the Novitiate at Lansperg in Germany, but through desire of devoting himself to missionary life in America he joined the English Province. Coming to America, he was in 1753 at Conewago, laboring among the German settlements of Pennsylvania. In 1764 he became Superior at Bohemia, and spent the rest of his life there. His death occurred June 15, 1775. He does not seem to have had any asssitant. Father Mosley went to Bohemia in 1764, with the intention of taking charge of the outlying missions, whilst his permanent residence would be at the home place; but in a few months, he was appointed to found the new Mission of St. Joseph's, Talbot County. He lived alone on that arduous station until his death, June 3, 1787. The interesting "Letters of Father Joseph Mosley" were printed in Records, Vol. XVII, nn. 2, 3. The foundation of St.

Joseph's saved the priests at Bohemia from long and toilsome journeys down the Eastern Shore. Father Manners contributed £260 to pay for the land in Talbot, and Father Lewis gave eight negroes from White Marsh to work the plantation. The priest at St. Joseph's had ten counties to attend to, as his Mission included the present Diocese of Wilmington, except Newcastle County, Delaware, and Cecil and Kent in Maryland, which for some years yet to come constituted the Mission of Bohemia. The Fathers in the two places, though fifty miles apart, were neighbors: Father Mosley came up to care for Father Manners, during his last illness in 1775, and afterwards, until the return of Father Lewis, tended to both the congregations. Father Mosley in turn, at his death, June 3, 1787, was attended in his last moments by Father Lewis, who was then for the second time Pastor of Bohemia.

Father Manners was much annoyed, about 1773, by the conduct of a neighbor, Daniel Charles Heath, a grandson of James Heath, from whom a large share of the Bohemia lands had been purchased. He threatened suits of ejectment, alleging that the land for the support of the pastor had been a gift from his grandfather, and that such a transfer for Catholic purposes was illegal. It was contrary to English law, but American Independence was soon to sweep away all such proscriptive legislation. This Heath is described by Father Mosley as "a fallen Catholic," who was very harsh in his treatment of indentured servants who were sold to him. By every principle of heredity, environment and education, he should have remained steadfast in the faith. Father Manners wrote on this subject, December 13, 1773, to Father Lewis, asking for advice. He says: "One thing puts me to a stand, viz: my being a foreigner, for if it should come to the trial of ejection, I am afraid that this circumstance

might be prejudicial to the cause, because I can hold no Land." He also expresses the fear that letters to and from him might be intercepted, as "I was told that Mr. Heath has declared he would not for anything I should discover this affair to you, or any of our Gentlemen on the Western Shore. Good reason then to think he is upon the watch." Another neighbor was threatening encroachments which would have taken away the greater part of the remaining land, and even the house in which he lived. As the Society had been suppressed that year, these proceedings were prompted probably by the expectation that it would be easier to dispossess the priest as a private individual than as a member of a body that would make common cause with him. The lands are still held by Father Manners' successors. Mr. Heath lived and entertained sumptuously, and, as a consequence, his large property was frittered away.

Father Manners bought a farm in Mill Creek Hundred, Delaware, for the support of a church. Father Lewis, as early as 1772, had acquired property in the same neighborhood. It was ordered to be sold, reserving the chapel and burying-ground. Ultimately, it was taken over from the Corporation of the Roman Catholic Clergymen of Maryland, by Rev. Patrick Kenny, pastor of St. Mary's Church, Coffee Run; consequently, the oldest Catholic establishment in Delaware was an offshoot of Bohemia.

Father John Lewis came back to Bohemia after the death of Father Manners, and Father Peter Morris was there during a part of the Revolution. Rev. John Carroll, in a letter from Baltimore, movingly regrets the death of this apostolic man. Father Lewis was an Englishman. It is worthy of remembrance that, although the missionaries in Maryland, after the suppression of the Society in 1773, were no longer bound to remain where they had been placed by obedience, and the separation from their Mother Country was im-

pending, not one of the native-born Englishmen amongst the ex-Jesuits abandoned his post. There were nine English Fathers, and, to a man, they died in harness, on the trying field of the Maryland Mission. What a contrast with the conduct of the Established clergy of Maryland and Virginia, who had enjoyed the loaves and fishes of patronage at the expense of the American people!

Father Robert Molyneux, who had been for many years at St. Joseph's, Philadelphia, succeeded Father Lewis, and remained until July 1, 1790. He became President of Georgetown College, and first Superior of the restored Society in the United States. He was succeeded by Rev. Francis Beeston, who begins the house diary that has been preserved, with the entry: "1790, July 1. I, Francis Beeston, began to take care of Bohemia Plantation." Under date of July 15, he says: "Mr. Robt. Molyneux left Bohemia for Portobacco; I accompanied him as far as Mr. Bolton's, but did not meet with the latter, who had left home about five weeks to go to Tangier Islands. As nothing had been heard of him, it was feared he had been taken sick on the road. I left Mr. Molyneux at Mr. Bolton's." They had driven from Bohemia to St. Joseph's, Talbot County, the residence of Father John Bolton; from there passage across the Bay could be procured, thus saving the long trip by land around the head of the Chesapeake. The account book shows that £10-10 s were furnished to Father Molyneux for his passage to Port Tobacco.

It was a great change of environment and occupation from Fourth and Walnut Sts., Philadelphia, to the head of Little Bohemia; from the refined society of a very refined city to association with simple farmers and rude negroes; from the methodical parochial duties of a city church to the varied life and labors of a country pastor, with the management of a large planta-

tion and its dependent servants. Father Beeston must have felt this, when, on the day after his arrival, he makes this entry in the Diary: "July 2. Last night the dogs killed a sheep, and wounded three more; so, my overseer and myself shot six of the dogs, allowing for the future no more than one dog for each quarter."

The House Diary or Memoranda Book, as it is inscribed in Father Beeston's handwriting, his account book, and Church Registers are admirably kept, from the day of his arrival, July 1, 1790, till his departure. Sometimes the early Missionaries are blamed, because they left so little on record in regard to their doings and the history of their churches; this policy of silence and suppression was dictated by prudence and necessity, as the recorded administration of the Sacraments might be used as documentary evidence against the priest. But, in Father Beeston's day there was no longer any danger from this source; and the Marriage, Baptismal and Burial Registers were kept by him in perfect order. Few Catholic churches in the country have Registers that go back before 1790; it may be that he learned the lesson of exactitude in this matter from his experience at Philadelphia, where he had been with Father Molyneux, by whom the first entries in the Marriage Register (July 4, 1790) and Baptismal Registers are made. After this first entry, all the marriages for 1790-1-2-3, are recorded by Father Beeston. There were seven in 1790; amongst them, one at Queen Anne's, July 4; at Elkton, August 13; at Bohemia, August 15; Tully's Neck, December 12. The total of Baptisms for 1790 was 23, all by Fathers Molyneux and Beeston; for 1791, 42, all by Father Beeston, except one in June by Rev. Charles Whelan, and one in August at Appoquiniminck, by Rev. Christopher Vincent Keating; for 1792, 44, of which, one at Bohemia, February 27, and three in May, Newcastle County, Delaware, by Louis De Barth.[1]

[1] The Registers begin with 1790; but there are some notes, extracts from earlier records of Baptisms, apparently collected by Father Lewis, and later by Father Molyneux, some of them going back to the time of Father Greaton, and probably copied from his note book: 1750. May. Christened Betty's Dick; June. Ralph's Nelly; 1752. April 2. Nenny's Ralph; 1755. Nov. 9. Nenny's John. Godfather, Isaac, Godm. Betty; 1760. Dec. Christened Mary's Sara; 1775. Aug. 27. Christened together Margaret Wood, Stephen Martin, Mary Connelly, Mary Cogan; Oct. 2. Rachel Anderson.—14. John Connolly.—24. Sara Willington. Sponsors, Holland & Sara Webb; Nov. 1. John Hawkin. Sponsors, Matthew Hartley, Sara Casey; Dec. 15. William Desprat. Spons. Mary Hissey; 1776. Jan. 7. Richard, Ben Nowland's Negro, Sponsors, David, Betty; April 19. John Ricketts; May 5. David, Mr. Matthew's Negro; May 25. Daniel O'Donald; June 17. Mary Smith, Spons. Dennys Haggerty; June 30. Mary Kelly, Spons. John & Mary Casey; July 25. Mary & Cather. Hooby, Twins; Aug. 4. Delia, Sylv. Nowland's Negro Girl; 15. Sara. Mr. Scott's Negro Girl; 25. Benedict, Sponsors, Charles & Mrs. Havering; Sept. 1. Jacob Reynolds; Samuel Parker; 17. Sara Mull; 18. Edward Tolend; 21. Nancy Duhall; Oct. 5. John, of Wm. Craddock. Sponsors, John & Betty Craddock; Oct. 13. Ann Robinet; Oct. 13. Katey Reynolds; Oct. 19. Margaret Garrah. John McCawley; Nov. 17. Adam Barret. John Barret.—1779. Baptisms, 28, recorded for this year.

Father Beeston, besides being careful in keeping the Registers of the Church, was exact in recording events of interest or importance in the House Diary. He must have had an aptitude for farming, as his observations show that he knew a great deal about crops, cattle and workmen. Some extracts from the Diary will throw light on the history of the Church: "Nov. 3, 1791. Went to Baltimore to the first Diocesan Synod assembled by the Rt. Rev. Father in God, John Carroll, D.D., Bishop of Baltimore, and first Bishop in the United States of America. (There were twenty-one members present of whom twelve had been Jesuits.) Dec. 10. Rev. Mr. Louis De Barth, a native of Alsace, came to live with me at Bohemia.—April 21, 1792. Threw down the old chapel.—May 7. Pulled down parlour chimney, and part of both the gable ends of the

house.—May 8. Began to rebuild.—May 10. Began to digg the foundations of the New Church.—May 15. Tuesday. Rev. F. Beeston laid the first stone of the New Church at the N. W. Corner.—June 12. Mr. De Barth left to live at Portobacco.—Oct. 11. Work began on the new road from the Chapel to Warwick, and was continued through the month.—Oct. 29. Brought stocks to the saw mill for the new Church.—Nov. 2. Began to frame the roof of new Church.—Jan. 25, 1793. Scaffold for roof.—March 7. Made the graveyard.—April 9. More stocks for Church.—May 1. Roof of Church raised.—May 13. Rev. Messrs. Sewall and Delavan arrived.—May 18. Rev. Fr. Beeston left Bohemia delivering up the care of it to Rev. Mr. Lewis Caesar Delavan. The Rev. Mr. Charles Sewall accompanied Mr. Beeston to Baltimore, where the latter is to succeed the former in the care of the congregation." He terminates this last entry with A. M. D. G.

Rev. Francis Beeston, born in Lincolnshire, England, June 15, 1751, entered the Society at Ghent, September 7, 1771. After the suppression in 1773, he became a Master at the English Seminary at Liège. He was for a short time in England, and came to America in 1786, with strong recommendations to Rev. John Carroll, Prefect Apostolic. He was stationed at St. Joseph's, Philadelphia. He remained in Baltimore as Rector of the Cathedral until his death, Dec. 31, 1809. A sympathetic notice of him was written by Archbishop Carroll for Kingston's *New American Biographic Dictionary*, published in Baltimore, 1810. It is a personal tribute to him "with whom he had long resided, and by whom he was constantly aided and relieved in his arduous offices, whom he cherished as a faithful counsellor and companion." He commemorates his priestly zeal and labors, his charity towards the poor, his heroism in attendance upon the victims of yellow fever which several times devastated Baltimore—twice he contracted

the pestilential disease. Father Beeston did all in his power to pay off the debts of Bohemia, which at his coming, exceeded £925. The home mission, in 1793, numbered scarcely one hundred souls. The first United States Census (1790) has for Cecil County under "Heads of Families," Francis Beeston.—Whites, 1; Slaves, 49. The church, which was pushing rapidly forward, when he was called away, remained unfinished until Rev. Ambrose Marechal became the pastor.

All the priests, who had been hitherto stationed at Bohemia (1704-1793), were members of the Society of Jesus. Until after the American Revolution, they were the only Catholic clergymen with permanent missions and fixed congregations, in Maryland and Pennsylvania, the only Provinces in which the ministrations of the Church were tolerated. At the suppression of the Society in 1773, there were twenty priests of the Order in America. On the eve of separation from England, a number of young Jesuit priests, who had completed their studies in Flanders, returned to their native land. When independence was secured, and with it religious liberty, some secular clergymen came to the United States, and various Religious Orders began to form establishments in the country. The Sulpicians were invited by Bishop Carroll to his Diocese, which then embraced the whole United States, and they reached Baltimore July 10, 1791, where they founded St. Mary's Seminary. They were straitened for means to instal and support such an institution; and the Bishop, who admired their devotion and self-sacrificing spirit, was poor himself, and could aid them only by his good will and encouragement. Under these circumstances, an agreement was entered into between the Corporation of the Roman Catholic Clergy of Maryland and the Superior of the Seminary, which placed the Reverend Gentlemen of St. Sulpice in charge of Bohemia, for six years, 1793-1799. The Corporation

was chartered by the State of Maryland, December 23, 1792. Its members were former Jesuits, and its object was to safeguard and transmit for the service of religion the possessions that had previously been held by private individuals. The terms of the agreement were: 1° That the profits arising from the Bohemia estate be granted to the Seminary of St. Sulpice . . . for so long a time as the legal trustees for the property shall find it advantageous for the general benefit of the Diocese. 2° That the profits be employed for the maintenance of the Superior and Directors of the Seminary. 3° That if any surplus should remain, it be applied to the education of such students as the Bishop may think proper to recommend. 4° That the said body of Sulpicians shall maintain a clergyman on the said estate for the benefit of the neighboring congregations. . . . The agreement was signed at Baltimore, May 3, 1793, by Robert Molyneux, Sec'y Gen. Chap. and Franciscus Carolus Nagot, Superior Seminarii Baltimorensis.

In accordance with this agreement, Rev. Louis Caesar Delavan was installed at Bohemia, in succession to Father Beeston, who departed for Baltimore, May 18, 1793. He was not a Sulpician; but he was a friend of M. Nagot, whom he accompanied to America. He had been Canon of St. Martin's of Tours, and he died at Baltimore in 1795. He continues the Diary, beginning with a formal entry, as follows:

Suitte dujournal depuis que Monsieur Biston a quitte Boëmia.

On the first Sunday, which was the Feast of Pentecost, he said Mass, but did not preach—merely announcing the Mass of obligation for the next day, and the fast days of the week. Whit Monday was then a Holy Day of obligation, but it was also a negro holiday; to his astonishment they were very few at Church—a picnic in the neighborhood having greater attractions.

He records also on the same day, that whilst out walking towards the quarters, he saw a colored man working in his patch of garden. The overseer informed him that this was a privilege which the negroes had on holidays; and he makes the comment: "M. Delavan thinks with reason that it is proper to abolish a custom which must cause scandal to the whole country side." Gentlemen, whose lives have been spent in the seclusion of French Seminaries, and whose occupation had been the training of candidates for the ecclesiastical state, had much to learn in regard to the administration of a rural American parish, and the management of a large plantation with its numerous dependent negro families. The Diary, kept in French until May, 1796, is filled with observations on the crops and harvests, and complaints of negligence on the part of workmen and servants.

The stay of M. Delavan was short; on the 23rd day of May, he was taken down with fever, and went to Philadelphia on the 31st; he was succeeded by Rev. Antoine Garnier, S.S., who, at different times, during the administration of the Seminary, was in temporary charge of the Mission. On June 18th he took a team to Frenchtown for MM. Chicoisneau and Marechal, and sent a wagon for the trunks and packages which the latter had brought from Baltimore. A custom of the time and place is indicated by the enumeration amongst the items of supplies: "30 gallons of rum for the harvest." Rev. Jean Baptiste Chicoisneau, S.S., a native of Orleans, France, was professor at St. Mary's Seminary from 1792 to 1796. In the latter year he went to Canada, where he died in 1818. He seems to have interrupted his professional occupations by visits to Bohemia, either for rest during vacation time, or to supply for the absent pastor. On this first visit he remained until October; going to Baltimore August 1. for provisions, he returned with needed domestic sup-

plies, including six barrels of herrings, on which the negroes lived for a month, when, as everyone was getting sick, a cow was slaughtered and the meat was divided out.

Reverend Antoine Garnier and Reverend Jean Tessier, who for years were identified with the direction of the Seminary and with the Catholic activities of Baltimore, were at various times, and occasionally for considerable periods, at Bohemia; but the Reverend Ambrose Marechal, subsequently third Archbishop of Baltimore, was the regular pastor in residence, with occasional interruptions, during nearly the whole time of the Sulpician occupation. The Baptismal and Marriage Registers bear his name from 1793 to 1799. There are occasional entries by others, in French handwriting, names unsigned, except in cases when M. Tessier officiated.

The house Diary, which had been written in French for three years, with minute particulars of wind, weather and the operations of the farm, is in English, beginning with May, 1796. It is a jejune record of unimportant happenings. For the purposes of this chronicle the following excerpts are interesting: "Feb. 13, 1797. MM. Garnier and Deroset at Bohemia.— May 19, 1797. RR. Dr. J. Carroll arrived at Bohemia from Talbot. May 21. The Bishop preached, and confirmed 50 persons. May 23. The Bishop set out for Baltimore. — May 30, 1797. Laid the floor of the Chapel, and put up the laths.—Oct. 1, 1797. Said Mass for the first time in St. Francis Xavier's Church of Bohemia. (It is a tradition that the altar rail and its supports in the Church were turned by him.) The last entry in the Diary by Rev. A. Marechal is dated July 26, 1799; in a letter from Baltimore, Sept. 15, 1799, to Mr. Hugh Matthews, he indicates that he had taken definite leave of Bohemia, and that Rev. Mr. Phelan had succeeded him.

The Diary, a large folio volume, from which the preceding items for the period 1790-1799 have been gleaned, was also utilized as an Account Book. There are lists of Things Lent—Things Borrowed. The "Priest's Mill," as it was called, was in the meadow below the house. The miller was an important functionary, and the tolls from the mill constituted a valuable source of revenue for the estate. The accounts were kept with great exactitude under the headings: Ground—Consumed—Sold. The grist for one year, 1798, was 2,595 bushels of corn, 233 of wheat and 109 of rye. There was also a saw-mill, and minute descriptions are given of the timber brought, the charges made, and the parties to whom the lumber was delivered. The Grain Rents from the tenants, the Income from the farms, and the Accounts with the Procurator of the Province are recorded until 1840.

There are Lists of Parishioners for the years 1798, 1799, 1800, 1801. Perhaps the most interesting section of the Account Book is that which contains a detailed statement concerning the negroes who belonged to the estate. The changes that time has wrought at Bohemia in the relations between the pastor and his flock are vividly portrayed in these domestic records. Father Beeston, at his coming in 1790, wrote on the first page at the back of his Diary:

The yearly allowance of clothes to the Negroes is as follows—Viz.

Men & Working boys.—One Winter suit, consisting of one woolen Jacket & Breeches (or trowsers at option of Master) : one pair yarn stockings: one pair shoes—Two shirts.—one pair linen trowsers for Summer.

Women & working girls. One woolen short gown, and petticoat, for winter.—one linen petticoat for Summer—two shifts—one pair shoes—one pair yarn stockings every other year; and feeting alternately.

Children—As necessity requires.

N. B.—Blankets, when necessary.

Then there is given by columns the annual statement, with names of recipients, Old Ralph, Jack, Luke, Suke, Henny, Moll, Poll, etc., the articles distributed—shirts & shifts, jackets, breeches, petticoats, short gowns, shoes, stockings.

In this connection, but some time later, under the administration of M. Marechal, an account was opened with the broad flourishing caption: Negroes Sold—Negroes Bought. Some *locum tenens*, ignorant of, or disregarding proprietary rights, conceived the plan of disposing of the surplus negroes, in order to increase the revenue. This slave traffic was promptly arrested, when it came to the knowledge of the Corporation. Eight had been sold in 1794-5. At the meeting of the Trustees, held at White Marsh, August 21, 1796, it was resolved "that the Agent do write to the President of the Seminary of Baltimore, to inform him that it is the opinion of the Corporation, that by the profits arising from the estate of Bohemia, as granted to the benefit of the Seminary, are understood the annual crops, rents, the increase of stock, and firewood not fit for building or fence rails; but that moneys arising from the sale of negroes are not understood to be enumerated among the profits of the estate, nor is timber to be carried off the land."

Bohemia, not having proved advantageous to the Seminary, its management was voluntarily returned to the Corporation that owned it, on the first of January, 1799, by M. Nagot, President of St. Mary's; and an agreement was signed by him and Rev. Charles Sewall, January 2, 1801, concerning the adjustment of outstanding debts. The Register of the Seminary contains minute details of current expenses, supplies sent and received, receipts, etc.—all the business transactions from 1793 to 1799, the years of the Sulpitian management. There is also an "Inventaire des Ustenciles, Meubles et Autres Effets de Bohemia, fait le 19 Mai. 1793", the date when Father Beeston relinquished

his charge; from which it appears that there were then on the estate, 24 horses; 44 horned cattle; 60 hogs, and 48 slaves.

The name of Rev. Ambrose Marechal appears for the last time on the Baptismal Register, in the Spring of 1799. He departed from Bohemia during the following Summer, and Rev. Lawrence S. Phelan became his immediate successor, remaining until 1801, and probably till a later date. It is difficult to determine who were the pastors from 1800 to 1806, the time of their coming, and the length of their stay. The Church Registers should furnish information; but they were neglected for nearly seven years, and give no indication of the officiating clergyman. Whoever he was, there was a failure to observe the regulation of the first Synod of Baltimore regarding the keeping of Church Records; or, perhaps, being only an itinerant visitor, he kept a private record, carrying it away with him, or registering Baptisms and Marriages in some other church. In the scarcity of priests at that time, one often had charge of a territory where now there are a dozen churches, and the frequent journeys and change of residence led to the dispersal or mixing of the records. The Sulpicians, methodical by training, and exact observers of ecclesiastical requirement, offered a model worthy of imitation to their successors at Bohemia; but the Registers were neglected for nearly seven years after their departure. Rev. Lawrence S. Phelan succeeded M. Marechal. Rev. George Staunton, O.S.A., is mentioned as pastor in 1801, but he may have come down from Philadelphia only for a short stay. Rev. Charles Whelan seems to have been there, as the Burial Register has this entry: "1806, March 21. Died at the Head of Little Bohemia, the Rev. Charles Whelan, of the Order of St. Francis, formerly Chaplain of the French Navy, and lately Pastor of White Clay Creek. He was about 65 yrs. of age; his remains were buried near to those of Mr. Faure, close to the East end

of the Church of Bohemia." All that is known of this other priest is furnished by Rev. Ambrose Marechal, who had made the following entry in the same Burial Register: "1799. Aug. 21. Died at the Head of Bohemia, the Rev. Stephen Faure, a French Priest, residing at Wilmington, Del. He was about 37 years old. His eminent piety, extensive erudition, and active charity made him an object of respect and veneration to those who knew him. His remains were buried close to the North end of the Church of Bohemia: grave head begins at the East side or border of the Gospel window."

Rev. William Pasquet, a French Secular Priest, was pastor from 1806 to 1815. He had previously (1797) been at Newtown, St. Mary's County, and (1800) at Deer Creek, Harford County. He seems to have been the immediate successor of Mr. Phelan, who was sent by Bishop Carroll to Western Pennsylvania, where an intruding priest was giving scandal to the faithful by his irregular conduct, and causing legal vexation to the Bishop by his usurpation of church property. The Corporation, in 1806, transferred the use of the Bohemia estate to Bishop Carroll, "on condition of his maintaining a priest there for the service of the Neighboring Catholics." M. Pasquet was appointed pastor and manager for the Bishop, who enjoyed the usufruct. The first baptism in his name is for December 28, 1805. Somewhat later he makes an entry in this style: "Married by the subscriber, Pastor of St. Francis Xavier's Church. Wm. Pasquet." He was of a litigious character, and generally had a grievance against the Archbishop and the Corporation. Years after his coming to Bohemia he ventilated one of his grievances as follows: "When I went to execute the disagreeable commission of the Corporation towards Mr. Phelan, I was not appointed the Clergyman of Bohemia; it was only four months afterwards; and for many years I had to attend the Congregations of

Deer Creek, Bohemia, Long Green, the Barren—and, for some time, St. Joseph's in Talbot County—and I received nothing for my services in those different Congregations, my traveling expenses being great, chiefly in crossing Susquehanna." He was unfortunate in his disposition, and from 1805 till 1814, there is a long history of his claims against Deer Creek, and against the Corporation, with which he was constantly trying to embroil the peace-loving Archbishop. Finally, to bring about an accommodation, the following resolution was passed by the Corporation, October 19, 1814: "All previous means already ordained, for bringing the affairs of the Corporation with Mr. Pasquet to a settlement, having failed, resolved, on the voluntary offer of the Archbishop and Rev. Mr. Francis Neale, that they shall proceed as soon as possible to Bohemia, and bring all things, if possible, to a final conclusion." Argument and terms of compromise were apparently ineffectual with the wrong-headed man, and the "final conclusion" was the exercise of archiepiscopal authority. The Archbishop, in a letter of May 10, 1815, accuses him of "tergiversation and evasion"; and, patience being exhausted, declared, "it is impossible for me to leave the Congregation under his care." Pasquet had announced in the beginning of May his intention of returning to France; but he lost his passage by falling sick at Georgetown, and could not go before the Fall. The Archbishop probably suspecting that this was another attempt at "tergiversation," "agreed that he should remain until September, when Mr. Moynahan would replace him." He left America before August, 1816.

Rev. James Moynahan, born in Ireland, was ordained by Archbishop Carroll, August 7, 1813. He was employed nearly all of his priestly life as assistant in the Missions of Maryland dependent upon the Society of Jesus. He came to Bohemia in October, 1815, and

remained until March, 1817. In 1816 his name is on the Register for 22 baptisms. Placed in charge of St. Joseph, Talbot County, he died there in October, 1831.

The revenues of Bohemia had been allotted to Archbishop Carroll, with the obligation of supplying a priest for the congregation. On his death, December 3, 1815, his successor, Archbishop Leonard Neale, preferred to make other arrangements and the Corporation resumed the management of Bohemia in 1816. The Society of Jesus, to which the members of the Corporation now belonged, had been restored in Maryland in 1804, and throughout the world in 1814. A number of young Americans had joined it, and several of them had been ordained; and with the accession of priests from Europe, the Superior of the Maryland Mission was enabled to send a priest of the Order to Bohemia as pastor. The name of Father John Henry appears on the Registers from May 11, 1817, until the following January. His longer residence was hindered by an untoward happening, which is described at length in the Diary of Brother Joseph Mobberley, S.J. After years of loose supervision, the negroes had become ungovernable and very loose in their morals. Father Henry deemed it better to send some of the worst of them away from the estate, and he sold five of them to a neighbor, who was in the habit of purchasing Blacks for planters in Louisiana. A little before this, a severe law had been enacted by the Legislature of Maryland against "Kidnappers" who it seems, had become pretty common on the Eastern Shore. The negroes were sent off in the mail stage to some place on Chesapeake Bay, where they were to be put on board a vessel bound for New Orleans. The stage was stopped at Centreville and the negroes were lodged in jail, by a magistrate, who was also a Methodist preacher. Father Henry was also to have been arrested as a "kidnapper," although he had full authority for the transac-

tion. Still, a malicious interpretation of the late law might have caused him trouble, and his friends advised him to retire, in order to avoid the disagreeable necessity of attending court. Brother Mobberley met him in Baltimore and started for Bohemia with $2,000, commissioned to release the prisoners, and to refund the money to the purchaser. This he accomplished, not without extortionate demands of the jailor and the trader.

Father John Henry was born in Belgium, in 1765; ordained in his native country; entered S.J. in Russia in 1804; came to the United States in 1806; died at Newtown, St. Mary's County, March 12, 1823. His life in America was spent in the country missions of Maryland.

Rev. Michael J. Cousinne, S.J., was like Father Henry a native of Belgium, and like him also he was already a priest when he entered the Society. He died at Bohemia, aged 52 years, July 31, 1819. The Diary of Father John McElroy, under date of August 4, 1819, Georgetown College, says: "Received information this evening of the death of Father Cousinne, at Bohemia, on the Feast of our Holy Father, 31st ult., at 8 o'clock P. M. He had been up the same day, and assisted at part of Rev. Mr. Hickey's Mass. He had been nearly two years in the noviceship, and was just expected at the College, to make his retreat with his fellow-novices, in order to take his Vows on the Feast of the Assumption. He was a most strict observer of the Rules, and of Religious discipline." The Burial Register of Bohemia has this entry: "1819. August 1. Was buried behind the Church, at the altar, and near to other Priests, close to the wall, Michael J. Cousinne, S.J. He died yesterday about 8 P. M. Buried by J. Hickey."

Joseph E. Heard, S.J., a lay-brother, resided with Father Cousinne. For many years after this date, one or two brothers were stationed at Bohemia, as helpers

to the pastor in domestic concerns, and with general supervision of the farms. Brother Heard held this position for nearly twenty years. Brother John O'Sullivan, from 1849 to 1861, had charge of the home farm. Members of his family were parishioners, and James O'Sullivan, a nephew, became a worthy brother in the Society. So far as known, this is the one religious vocation in the long history of the Mission.

Occasionally, Scholastics in weak health were sent to Bohemia to recuperate or to pursue their studies privately. The mild climate was considered to be beneficial in pulmonary troubles, and the country between the Delaware and Chesapeake Bays was recommended in such cases by that eminent medical authority, Dr. Bowditch of Boston. Father Wm. F. Clarke was invalided there (1847-1849), with one lung gone, and he became a famous preacher, living until 1890. Rev. Alphonsus Charlier, sent there for his health, in 1849, is at the present writing, 1913, still actively engaged in the ministry at Boston.

Rev. Peter Epinette, S.J., was pastor from 1820 until his death, which took place at Bohemia, January 8, 1832. He was born in France September 24, 1760; entered the Society at Duneburg, Russia, in 1805; landed at Baltimore November 3, 1806; and was Professor of Theology at Georgetown College until 1813

From 1833 until 1838, Rev. Francis Varin, a priest of the Diocese of Philadelphia, was pastor. The Catholic *Herald* of Philadelphia, announcing his death, which took place at Goshenhoppen, Berks County, Pa., May 21, 1840, says: "He was born of a noble family at Schonewalt in Saxony, 14 September, 1777. Being ordained priest, he left Dresden, and arrived in the United States, in June, 1813. He spent many years in the City of Philadelphia, and many persons who now hold distinguished stations in society have derived instruction from him in different languages. The last two years of his life were spent at Goshenhoppen,"

There follows an account of his last illness and edifying death, aged 62 years.

Father George King, S.J., was pastor from November, 1837, to April, 1851. He was alone at Bohemia until 1844. In that year Father John B. Cary who had been in charge of St. Joseph's, Talbot County, came to live with him. Father Cary was broken in health. He had been employed for years on the missions of lower Maryland and the Eastern Shore, and in his retirement at Bohemia, during the last years of his life, he was mentally unbalanced. His chief aberration manifested itself on Saturday, when he would be seized with the persuasion that it was time for him to set out for his mission; he would endeavor to get a wagon ready, as in the days of his active ministry, and that failing, he would wander off afoot. One Sunday morning he had disappeared, and the whole Congregation turned out to search for him. He was found unconscious down near the stream, in a damp dark place where he had spent the night having fallen exhausted by his wanderings. He died at Bohemia, May 20, 1843.

PRIESTS BURIED AT BOHEMIA

	Date and Country of Birth	Date of Death
Thomas Hodgson (Hudson), S.J.	1682, England	18 Dec. 1726
Thomas Poulton (Pulton), S.J.	1697, England	23 Jan. 1749
Joseph Greaton, S.J.	1679, England	19 Aug. 1753
Matthias Manners, S.J. (Sittensperger)	1719, Germany	15 June, 1775
John Lewis, S.J.	21 Oct., 1721, England	24 Mar. 1788
Stephen Faure	1761, France	21 Aug. 1798
Charles Whelan, O.S.F.	1741, Ireland	21 Mar. 1806
Michael J. Cousinne, S.J.	1 Nov., 1767 Belgium	31 July, 1810
Peter Epinette, S.J.	24 Sept., 1760, France	8 Jan. 1832
John Baptist Cary, S.J.	16 July, 1772, France	20 May, 1843

In 1844, St. Joseph's with its dependent stations was consolidated with Bohemia, Father King being the General Superior, assisted by Father James Lucas,

1844; Father George Villiger, 1845; Father Michael Tuffer, 1846; Father Nicholas Steinbacher, 1847; Father Wm. F. Clarke, 1848, 1849; Father Michael Tuffer, 1848, 1849, 1850. The fathers living at Bohemia visited Elkton, Queenstown, Chestertown, Denton, St. Joseph's, Dorchester County, and stations in Delaware.

This disposition of affairs by which Bohemia became the central house and a fixed residence for all the fathers, had its advantages, as it enabled them to lead a community life; but it also had its drawbacks, the principal one being the long journeys for sick calls, and the Sunday services at stations down the Peninsula. In 1851 the old order was restored, Father King remaining alone at Bohemia, and Father James Power residing at St. Joseph's. Next year they changed places. The Missions being separated, Elkton, Chestertown and some places in Delaware were served from Bohemia. The others reverted to St. Joseph's, where Father King remained until 1855, when, on account of failing health, he was sent to Newtown, St. Mary's County. He died at Loyola College, Baltimore, June 20, 1856.

Father King was born at Laurel, Delaware, February 8, 1796, and educated at Georgetown College. After the death of his wife he joined the Jesuit Order. His son, Charles King, also became a priest of the Society, well known in Baltimore. Shortly after his ordination, Father George King was sent in 1837, to Bohemia, and he labored as an active and zealous missionary for nearly twenty years on the Eastern Shore. The *Catholic Almanac* for 1857 pays this tribute to his virtues: "He was remarkable for his simplicity of manners, his kindness to all, and his admirable humility. He lived contented and unmurmuring in every privation. His patience and meekness were all that could be desired; whilst his zeal for the welfare of others led him to brave the scorching heat of summer,

and the storms of many a severe winter, to visit the sick, sometimes at the distance of a hundred miles."

Father Matthew Sanders, S.J., a Belgian, was the successor of Father Power, from 1852 till November, 1856. He was simple and abstemious in his habits, and at one of the Missions at which he lived, he had solved the question of the high price of living by reducing his annual personal expenses to $26—living on corn and bacon which he raised himself, his only indulgence being smoking tobacco which he also raised. He died at Frederick, February 2, 1868.

Father George Villiger S.J., was Superior from 1856 until 1878, except for a few months in 1859, when Father Leonard Nota took his place. He was a native of Switzerland, born in Canton Aargau, September 14, 1808. Sturdy in his build and rugged in constitution, Father Villiger had no assistant during his long term as pastor, and he wanted none, preferring to do all the work by himself. He was indefatigable, and by his zealous labors he did much for the advancement of religion and the improvement of the Church. He was assiduous in visiting the outlying districts; several new stations were begun by him, and one or two churches erected. He placed the marble slab with its appropriate inscription over the entrance of St. Francis Xavier's, added the vestibule and procured the sweet-sounding bell which could be heard for miles around as it proclaimed the Angelus. He found time also to publish some controversial pamphlets: "Letters to a Protestant Friend," and "The Catholic Church and the Roman Catholic Church." Partial paralysis obliged him to be sent to Frederick, where he would be free from active duties; but a life of leisure did not suit his temperament, and having received relief from his infirmity by electrical treatment, he begged to be sent to Conewago, the scene of his earlier labors in the ministry, and of polemical triumphs over adversaries of the faith. He died at Conewago September 20, 1882.

THE XAVIER FREE PUBLICATION SOCIETY AND FREE CIRCULATING LIBRARY FOR THE BLIND

In the year 1900, while engaged in teaching and church duties, at St. Francis Xavier's, New York, and in the spiritual care of the deaf and dumb of New York, Brooklyn, Newark and other neighboring towns, the present Director and Founder of the Xavier Free Publication Society and Free Circulating Library for the Blind was urged to sow a proverbial grain of mustard seed, "the least of all seeds," in a new field lying fallow up to then, and doomed to a further indefinite period of neglect, if a pioneer husbandman were not found. Fortunately the little seed which was to grow into a big tree, embracing within the expanse of its branches all of the Catholic blind of the United States was carefully laid into the ready ground.

The urge of the sowing came from a sightless young woman, devout client of the Sacred Heart, who, apprised of the work which was being done for the deaf and dumb, pleaded for a similar apostolic work in behalf of the blind. Her pleading was based upon the loss to the Church of thousands of our Catholic blind for lack of Catholic literature. What had happened in the past, she claimed, would continue to happen in the future, if books in tactile print—especially of a doctrinal, apologetic and controversial character—were not provided to counteract the baneful influence to which the Catholic blind of the country had for years been subjected.

Books of tangible print were the readiest, the most efficient and only way in gaining access to the minds of the blind to whom other sources of religious instruction were generally inaccessible.

To one who had never seen a book in tactile print the task of fitting himself to undertake a printery for the blind was as novel an experiment as that of picking up the sign-language for his apostolate of the deaf and dumb. In addition to the novelty was the difficulty of seeing for himself the process of stereotyping and producing books in raised print. Outside of the American Printing House and Institution for the Blind in Louisville, Ky., where most of the books for the blind in the New York Point system were at that time being embossed, with a generous subsidy from the Federal Government, there was no institution for the blind nearer home where one could become familiar with the mechanical outfit required for embossing books in the New York punctographic system, chosen after mature study for the proposed apostolate for the blind.

The New York Point or Wait system was at that time the prevailing punctographic system used in the institutions for the blind throughout the country. It was generally considered as the most perfect form which the idea suggested by Barbier, and rescued from oblivion by Louis Braille of Paris, had yet attained. This system was besides a genuine American product, the invention of Mr. William B. Wait, for upwards of forty-three years at the head of the New York Institution for the Blind, the oldest school of its kind in the United States. While Braille consists of six vertical dots, three points high, with only sixty-three possible single signs, New York Point was evolved from Braille and made into a horizontal system only two points high, but yielding as many as 120 single, and twenty compound signs against the sixty-three single signs to which Braille is limited, thus answering all the requirements of literature, music and mathematics. Besides, even apart from the application of the principle of recurrence in the structure of the New York Point—a principle not applied in the original Braille—all the

advantages of simplicty, economy of space and in writing time, as well as of cost, were on the side of the Wait or New York Point system, as has been demonstrated by the most rigid tests.

Since for these reasons we chose to adopt the New York Point system in preference to Braille, which was then only in use in a few schools for the blind, it was naturally to the New York Institution for the Blind that we should have gone to become initiated in the printing of books in raised characters.

Unfortunately no such printing was being done then in the New York Institution; nor were mechanical devices invented then to stereotype plates in the New York punctographic system. The only devices available for raising points or dots were, in addition to a pocket and desk tablet, a kleidograph. By the former only one dot at a time could be raised; by the latter, any letter or diphthong consisting of from one to six dots. The sum of fifteen dollars was wanting, the price of one such kleidograph at that time. We started without a penny, but felt convinced that the means needed for making a start would be forthcoming just as soon as its great need would be made known. Our first donation of fifteen dollars with which to buy a kleidograph came to us from a non-Catholic gentleman whose name we learned many years later.

We now felt proud to be in possession of a typewriter. But of what avail was such a little machine for the production of books or of a magazine—even if restricted to the blind of the City of New York, some three or four thousand in number. And what about the large percentage of the Catholic blind out of the hundred thousand or more of the blind of the country, for whom we had designed to establish a printery?

Fortunately just as we were facing this perplexing problem we learned through the blind client of the Sacred Heart that Mr. Wait at the New York Institu-

tion for the Blind was then at work devising a stereotyping machine, and to our great joy he informed this blind alumna of the school that the very first machine that he would set up would be for the cause we were sponsoring.

The next problem was to raise the $350 with which to purchase the stereograph in question. Our organization for raising funds was restricted at the time to two generous ladies, one of whom had secured from her non-Catholic husband the fifteen dollars for the purchase of the kleidograph.

Before increasing the said organization, it was important that we should secure the names and addresses of as many blind persons as possible, living in New York. This task was entrusted to our blind apostle. Scarcely had a week passed when she brought in a fat envelope. Instead, however, of a list of names and addresses we found a quantity of bills amounting to $350 with which to purchase the first stereograph constructed in the New York Institution.

In spite of our repeated refusals to accept this generous gift of $350, which was practically all the money this blind lady had saved, and which we contended she would surely need in the near future, we were finally compelled to hold this money for the purpose mentioned, upon the plea from our blind apostle that she had for years and years prayed that God would inspire some one to take pity on the Catholic blind of the country for whom there was no Catholic book to be had, outside of "The Faith of Our Fathers," a few copies of which had been embossed at Louisville from a donation made to Cardinal Gibbons by a friend of his in Baltimore for that object. Besides, the book in two large volumes was at a price that few blind people could afford to pay.

We now had a kleidograph for paper writing and the promise of a stereograph for embossing metal plates

used in printing; we also had the money with which to buy this stereotyping machine. It was not long before the stereograph was delivered to us and installed through Father Wynne's generous kindness in the basement of the Apostleship of Prayer, then opposite the administration building of St. Francis Xavier, 30 West 16th Street. By its means we could emboss zinc or brass plates and set up twice or thrice as much matter in a given time as by the movable type; besides, the chosen text so embossed came from the compositor's hand stereotyped and ready for the stamping press.

Our next move was the setting up of a monthly magazine. This was followed soon after by the stereotyping of plates for our first book, the Baltimore Catechism, and next for "The Following of Christ."

However, before issuing any of our embossed literature we informed the Hierarchy of our venture in this new field of the apostolate of the press and we asked them for a word of approval and commendation.

The following are excerpts from the tribute paid to the Xavier Free Publication Society for the Blind by a few members of the Hierarchy:

"I most earnestly hope that your work will prosper, and I pray for God's blessing on it and on all who aid it."—Cardinal Martinelli.

"I take pleasure in adding my name to that of your Most Reverend Archbishop in commendation of your pious enterprise of supplying Catholic literature for the use of the blind. . . . These books will not only strengthen and enlighten them in the Catholic faith, but will also be a source of mental enjoyment and recreation to them."—Cardinal Gibbons.

"Yours is a mission of true Christian charity for which there is a great need."—Archbishop Ireland.

"I commend most highly the work of your society in behalf of the blind. . . . I understand it is to provide

them with free books."—John J. Kain, late Archbishop of St. Louis.

"The noble work undertaken by your organization commends itself to every one who labors in the cause of Him 'Who hath done all things well.' May He Who hath healed the blind beggar from Jericho bless your work and make its fruits redound to His greater glory one hundred fold."—Archbishop Christie.

"I pray your association may be conspicuous among God's blessings to the new century."—William Henry Elder, late Archbishop of Cincinnati.

"I have longed for years to learn that a society to provide books for Catholic literature for the blind has been established. It is a work that appeals to all charitable people."—Archbishop Riordan.

"A grander, nobler work than this one to which you consecrate yourselves—namely to provide proper literature in raised characters for our Catholic blind—could not be found. By this means you will be instrumental in preserving the faith of many of these unfortunates. May God bless this noble endeavor of yours."
—N. C. Matz, Bishop of Denver.

Upon the reception of the approbations and commendations of the Catholic Hierarchy of the United States, we issued by November the first the following circular addressed to the Catholic laity of New York City:

New York, N. Y., Nov. 1, 1900.

You are invited to interest yourself in a work started in behalf of the blind. This charity appeals to every one who has the priceless gift of sight and who can fully realize the affliction of being deprived of the sense of vision, never to see the light of the sun or look upon the green fields, to see flowers or colors or to behold the faces of our fellow-men, never to enjoy the

treasures of art in painting, sculpture or letters, or even to be able to read the news of the day. There are about 75,000 persons thus afflicted in the United States today, one in every thousand inhabitants. What reading is within their reach? In Catholic literature only three books exist, and, even if others were to be had, their cost, eight or ten times that of ink-printed works, would place these books beyond the reach of all except a few.

It is proposed to brighten the unchanging night of these afflicted ones by supplying them with suitable religious literature for free circulation. What a blessing and a joy it will be to them! And how it should rouse the sympathy and call for the aid of every one that is blessed with sight! The Catholic Free Publication Society for the Blind, with the approbation and blessing of His Grace, Archbishop Corrigan, has been organized at 27-29 W. 16th St., to further this noble object. There, books will be embossed in the raised point print, and to the blind will be opened therein a vista of thought, interest and instruction from which they have hitherto been debarred.

To you, your sight is a source of joy. Do for the sightless what you can to bring them some ray of the same happiness.

Yours respectfully,
THE CATHOLIC FREE PUBLICATION
SOCIETY FOR THE BLIND.

President: Miss Ada Clarke
Treasurer: Mrs. T. C. T. Crain
Director: Rev. Jos. M. Stadelman, S.J.
Vice President: Miss Margaret Coffey
(the Blind Apostle)
Secretary: Miss Maude Jarvis

As funds became available for the work which had been blessed and commended by the Hierarchy, "The

Catholic Transcript for the Blind," a monthly magazine, was started and book after book was embossed and prepared for free circulation among the blind of the country.

To assure as wide a diffusion as possible to our Catholic literature, we donated copies of our books to some thirty State and City Public libraries for general circulation among the blind.

In less than two years we had in circulation a fairly good number of standard ascetical, doctrinal and devotional works. Our press work became so well known in various State and Private Insitutions for the blind that to our surprise the following vote of thanks was tendered us by the non-Catholic body of instructors of the blind, assembled in a city well known at the time for its bigotry:

"The Executive Committee of the American Association of Instructors of the Blind at their 16th meeting held at Raleigh, N. C., July 9-11, 1902, presented a resolution upon the contributions to embossed printing by Rev. Joseph M. Stadelman, S.J., which was as follows and was unanimously adopted:

"Resolved, That this Association has heard with great pleasure of the successful efforts of Rev. Father Stadelman of St. Francis Xavier, New York City, in establishing a department for the publication of literature in embossed form, with special reference to the Roman Catholic blind of the United States.

"Resolved, That we hereby extend to Rev. Father Stadelman our congratulations, with the hope that his work may receive such abundant support as will enable him fully to accomplish the beneficent purpose he has in view in elevating the intellectual and moral condition of the blind throughout the country."

In March, 1904, our Publication Society for the Blind became incorporated under the laws of New York State.

The officers of the Corporation were the following:
Honorary President—Most Rev. John M. Farley, D.D.,
Archbishop of New York.
Founder and Director—Rev. Joseph M. Stadelman, S.J.
President—Miss Ada Clarke.
Vice-Presidents—Miss Margaret Coffey,
Miss Louise Medary.
Corresponding Secretaries—Miss Josephine Marié,
Miss Lillian Tierney.
Treasurer—Mrs. Thomas C. T. Crain.
Recording Secretary—Miss Alice Finlay.
Legal Adviser—Mr. Richard H. Clarke, LL.D.

On July 24th we received word of another vote of thanks from the American Association of Instructors of the Blind. It read as follows:

"At the Annual Meeting of the American Association of Instructors of the Blind held in the Hall of Congresses, Louisana Purchase Exposition, St. Louis, Mo., July 20, 21, 22, 1904, the following resolution was presented and was unanimously adopted:

"Resolved, That the thanks of this Association be gratefully tendered to Rev. Father Stadelman, of St. Francis Xavier, of New York, for the publication of a large number of embossed books for free circulation among the Catholic Blind."

By 1906 we had printed about fifty books, a few of which were in two or three volumes. The donations amounted that year to $2,957 and the yearly subscriptions to $1,044.

Upon the announcement of these books letters of appreciation came to us in great number from far and wide. Had we kept these, they would form quite a bulky volume. The following three are a sample of the feelings of admiration and gratitude which they all expressed:

"You can never realize, Father, what a boon you are to the blind Catholics, who have suffered great spirit-

ual damage from the want of Catholic literature. . . . I beg you, Father, in the name of God, to place your books in the public library in Milwaukee. I assure you they will not be covered with dust. I thank you from the bottom of my heart for the grand and noble work you are doing. You can never realize what it means to a starving soul." (Dr. J. K. Schuster.)

"I never in my whole life enjoyed such advantages as I enjoy now since you sent your books to St. Louis. It is a new and very pleasant thing always to have a book ready for me. This is your work, Father. Well, when you reap your reward I shall just be repaid for much that goes wrong in this life. One of my happinesses in heaven, I think, will be to witness your recompense." (Sister Winifred.)

"On receiving the three volumes of the 'Following of Christ,' my blind friend caressed them, saying: 'You do not know the pleasure and comfort they will afford me. I take them to the chapel and spend several hours every day reading them. At night, when I cannot sleep, I take a book and pass the long hours of the night in reading it.' Father, I am so grateful to you for the brightness you have brought into this life, and into so many others." (Katie Kelly.)

The hundreds of other letters of appreciation which we received all attest particularly to the special value of reading to the blind. To the sightless, the following words of Wordsworth have found a responsive chord:

> "Dreams, books, are each a world: and books, we know,
> Are a substantial world both pure and good;
> Round these with tendrils strong as flesh and blood
> Our pastimes and our happiness will grow."

One of the foremost American educators of the blind calls attention to the average superiority both in character, intellectuality, general information and *savoir faire* of those who read much over those who read little. "I have heard a clergyman say from the pulpit,"

he tells us, "that the world owes more to books and literature than it does to preachers and theologians, and he meant it."

"Men often form ideals from the books they read, and if the ideal be noble, then the book becomes the most potent aid in moulding the lives of men."

Speaking of books of religous literature, St. Francis Borgia used to say that more conversions were effected by means of these mute but eloquent teachers than by all the most gifted preachers who ever ascended the pulpit.

"Give a man a taste for reading and the means of gratifying it," we are told by Sir John Herschell, "and you can hardly fail of making a happy man, unless, indeed, you put into his hand a most perverse selection of books. You place him in contact with the best society in every period of history, with the wisest, the wittiest, the tenderest, the bravest, and the purest characters, who have adorned humanity. You make him a contemporary of all ages, a denizen of all countries"—and, may we not add, of heaven itself.

Now if the value of reading is so priceless to the seeing, how much more priceless is it to the blind, whose need of reading is so much greater than that of the seeing?

So we must provide them with books and with the greatest variety and the best of books. Thus, will they say to us, in the lines of the poet:

> "Shall you lead us from the fearful outer darkness
> To the light which evermore doth shine within."

In 1909 an article on the education of the blind, contributed by the Director of the Xavier Free Publication Society for the Blind, was issued in the third volume of the Catholic Encyclopedia. Besides a brief statement on the Catholic literature published by the Xavier Free

Publication Society, it covers practically every other phase of information regarding the blind: general statistics of the blind in different countries of Europe as well as in the United States, causes and effects of blindness, a history of education of the blind, systems of embossed printing in various countries, methods of writing and of teaching geography and music, industrial training and libraries for the blind.

Upon the appearance of said article the following were the comments made thereon by the leading educator of the blind in the United States and by the son of the inventor of the Moon Type:

The New York Institution for the Blind
34th Street and 9th Avenue
New York City.

June 25, 1909.

Rev. Joseph M. Stadelman,
801 West 181st St., New York.

My dear Father Stadelman:

I have read with great satisfaction and approval your scholarly and comprehensive article on "The Education of the Blind" in the Catholic Encyclopedia.

The recognition given to the New York Point System by a man of such high standing in the Church and in the educational world will go far toward bringing about all the uniformity of embossed literature that is practicable or desirable.

Allow me to thank you for the recognition you have given to my humble efforts, a recognition which is most gratifying at this time and is appreciated by myself and my friends, because of its high and unquestionable authority.

Not only the subscribers, but the world at large is indebted to you in a measure which they cannot well repay for this most valuable contribution to our knowledge on this subject.

With best wishes for your continued health and the prosperity of all your works, I am with sincere regards,

Yours faithfully,

WM. B. WAIT.

The Pennsylvania Home Teaching Society and
Free Circulating Library for the Blind
Office: 617 Witherspoon Building, 1319 Walnut Street

Philadelphia, Pa., October 11, 1909.

Rev. Father Stadelman,
Xavier Society for the Blind,
New York City.

My dear Sir:—

I have read with very much pleasure your admirable article upon "The Education of the Blind" in the Catholic Encyclopedia, a copy of which was so kindly furnished me by you through my friend, the Rev. Father Fitzgerald.

As the son of Dr. William Moon, the inventor of the Moon Type for the blind, I desire to thank you for your generous remarks in reference to that system. Twenty-seven years ago my father and sister visited Philadelphia and introduced the plan of Home Teaching for the Blind, which has developed into the "Pennsylvania Home Teaching Society and Free Circulating Library for the Blind." As I have the honor to be the Secretary of that Society, I am very desirous that our blind

Catholics who are scattered all over the States should be able to borrow any and all of the embossed works printed by the Xavier Printing Society for the Blind. We have none of the works published by that Society in our Library for the Blind, and yet a large proportion of our readers are of the Catholic faith.

I beg leave to forward you the last report of our Society, which I trust will interest you.

Do you think that it would be possible to procure a grant of a set of the Xavier books for our Catholic blind readers? If so, to whom should I make a formal petition on behalf of this Society, which has over 1600 blind readers upon its roll, many of whom, as I said before, are Catholics. I feel I need not make any further appeal to one like yourself, who already has taken such a practical interest in work for the blind. I should be most thankful to receive any suggestion as to the best way of approaching the Xavier Society, and believe me,

Very sincerely yours,

ROBERT C. MOON, M.D., Secretary.

On January 14, 1909, a lecture for the benefit of the Xavier Free Publication Society for the Blind was given at the Plaza Hotel by Mrs. Walker Fearn, a lady-in-waiting of the Queen of Roumania. The subject was "Her Majesty, Queen Elizabeth of Roumania," generally known as Carmen Sylva.[1]

[1] The lecturer was introduced by Father Pardow, then Superior at 84th Street. He came from some neighboring town in New Jersey, where he had started a triduum. It was his last appearance in New York City. On reaching home he packed preaching with pneumonia. On reaching his home he packed up a few necessary articles, bade farewell to the community and went to St. Vincent's Hospital, where he died a few days later.

The lecturer captivated the audience as soon as her subject turned on the noble work Queen Elizabeth was doing for the blind of Roumania.

The following letter addressed to Her Majesty may be of interest:

The Xavier Free Publication Society for the Blind
801 West 181st Street, New York, N. Y.

February 13, 1909.

To Her Majesty Queen Elizabeth

Madam:—

It is my pleasure to inform Your Majesty of the sympathetic, earnest and enlightened way in which Mrs. Walker Fearn is acquitting herself of the noble mission entrusted to her by Your Majesty. Among the many proofs of her compliance to Your Majesty's kind message of encouragement and love to the American blind, I may be permitted to cite the lecture which Mrs. Fearn recently gave before a select audience in New York for the benefit of the Xavier Free Publication Society for the Blind. This Society, Your Majesty may be pleased to know, has for its object to place gratuitously within the reach of the blind throughout the United States such literature as will brighten and cheer the lives of the blind and promote their intellectual and moral elevation. That this is also one of the chief objects which Your Majesty is promoting in behalf of the blind of Roumania was one of the many agreeable and interesting features which Mrs. Fearn brought out in her lecture. By this one topic, in addition to many others on the noble work of Your Majesty in behalf of the blind, Mrs. Fearn has completely dispelled certain erroneous views which had heretofore attached to the founding by Your Majesty of Vatra Luminoaso.

With the deepest admiration for Your Majesty's noble work of benevolence in behalf of the sightless, and with heartfelt gratitude for having sent us so worthy a messenger of the love Your Majesty bears to the American blind, I am, Your Majesty,

Your most humble servant,

JOSEPH M. STADELMAN, S.J.,

Xavier Free Pub. Soc. for the Blind.

In answer to the foregoing letter Queen Elizabeth sent us her portrait with the following autograph legend: "Kindest thanks for the welcome and beautiful gift. The blind will bless you. ELIZABETH. March, 1909."

NOTE: The "welcome and beautiful gift" referred to in the autograph by Her Majesty was $100 contributed towards her blind of Vatra Luminoaso.

Towards the end of 1909 a quite perplexing problem presented itself regarding the future of the Xavier Free Publication Society for the Blind.

The following letter addressed to the Board of Trustees, all of them lay members, will explain the reason:

To the Members of the Board:

Ever since the incorporation of the Xavier Free Publication Society for the Blind the rather serious problem how to assure stability and permanency to the work of the Society confronted the members of the Board and has, naturally enough, been the source of constant anxiety. Several years ago, His Grace, the Archbishop (Archbishop Farley) in anticipation

of the possible withdrawal of the Apostleship of Prayer from its share in the management of the Xavier Free Publication Society for the Blind, advised, in view of its perpetuation, the placing of the work in care of a religious body of men or of women.

In pursuance with the Archbishop's advice, proposals and requests have been made from time to time that the Apostleship of Prayer adopt and assume the entire management and administration of this apostolic work; but these requests have only resulted in the postponement each time of a definite answer or in the mere expression of a hope that at some future time such a proposal might meet with a favorable answer. No serious consideration, however, on the part of those in power to take any action was ever given this matter until recently, when the President of the Board called upon Rev. Father Provincial (Rev. Father Hanselman) to bring about, if possible, a solution of the much vexed problem of the perpetuation of the Xavier Free Publication Society for the Blind.

After mature consideration of the proposition made to him, Rev. Father Provincial has consented to concur in furthering the only possible plan which will assure to the Xavier Free Publication Society for the Blind stability and permanency of its work. He is willing to secure the sanction of the Very Rev. Father General towards permitting the corporate body of the Apostleship of Prayer to adopt and assume the future management and administration of the Xavier Free Publication Society for the Blind under the direction of a number of Fathers to be appointed or elected as Trustees of the Society.

Before any action, however, can be taken by Father Provincial it is desired that the Board of Directors signify as soon as possible their pleasure regarding the adoption of the proposed plan so that immediate

steps may be taken in securing this sanction of Very Rev. Father General.

Awaiting your wishes, I remain,

Yours sincerely,

J. M. STADELMAN, S.J.

A second letter addressed to Miss Ada Clarke, Secretary pro tem., was required before Rev. Father Provincial, Joseph F. Hanselman, took up the matter of adoption with Very Rev. Father General.

November 6, 1909.

Miss Ada Clarke, Secretary pro tem.

Dear Miss Clarke:

As Rev. Father Provincial, before referring the matter to Very Rev. Father General, expects me to report to him whether or not the plan for the perpetuation of the work of the Free Publication Society for the Blind has met with the unanimous approval and cordial acceptance of the members of the Board, I shall deem it a favor to be informed what answer I should give Rev. Father Hanselman.

Details of arrangement can be considered later on. No change in the management and in the administration of the affairs of the Society need be made before March 1, 1910, the date for the annual meeting of members and election of officers.

Any reluctance on the part of even one member of the Board in giving the plan its cordial approval may result in our cheerful and immediate withdrawal from the work.

Our willingness to assume the burden and full responsibility of carrying on and perpetuating this

work is on the sole condition that we be requested to do so and that this request be a sincere expression of the confidence placed in those upon whom will devolve the duty and responsibility of furthering the best interests of the Xavier Free Publication Society for the Blind.

Yours very sincerely,

JOSEPH M. STADELMAN, S.J.

Shortly after the Board of Trustees had unanimously expressed their desire that we adopt the work of the Xavier Free Publication Society, the following letter was sent by Rev. Father Provincial to Father O'Rourke, the head of the Apostleship of Prayer at that time:

Boston College
761 Harrison Ave.
Boston, Mass., April 1, 1910.

Dear Father O'Rourke, P. C.

After due consideration, and acting with Very Rev. Father General's sanction, I allow that work for the blind which Father Stadelman has thus far been superintending, to be taken over by the Apostleship of Prayer. You may, therefore, arrange the details of transfer with Father Stadelman and others concerned. Have everything well outlined, and before clinching it finally let it be submitted to me for approval. This transfer should not be managed without due reference in its details to you as Superior of Kohlman Hall and Director of the Apostleship of Prayer.

I am writing to Father Stadelman in this spirit.

Devotedly in Xt.,

JOSEPH F. HANSELMAN, S.J.

The foregoing letter was followed by a letter to Father Stadelman:

Boston College
761 Harrison Ave.
Boston, Mass., April 1, 1910.

Dear Father Stadelman, P. C.

I have written to Father O'Rourke telling him that with Very Rev. Father General's sanction I allow that work for the blind to be taken over by the Apostleship of Prayer.

Father O'Rourke will arrange the details of the transfer with you and others concerned. I wish that everything be well outlined and submitted to me for approval before clinching it finally.

Let Mrs. Bruns, etc., be notified.

Devotedly in Xt.,

JOSEPH F. HANSELMAN, S.J.

On April 21, 1910, took place the last meeting of the lay Trustees and their resignation in favor of the following nine members of the Society of Jesus:

Rev. J. H. O'Rourke, S.J., Rev. J. Corbett, S.J., Rev. John O'Donovan, S.J., Rev. J. M. Stadelman, S.J., Rev Terence Shealy, S.J., Rev. George Fargis, S.J., Rev. Jos. Hanselman, S.J., Rev. Jos. Rockwell, S.J., and Bro. Claude Ramaz, S.J.

The meeting concluded with a vote of thanks to Father Stadelman for his deep personal interest in the Society and his devotion to the work of publication. The motion by Mrs. Bruns was seconded and carried unanimously.

On May 17th the meeting of the Directors of the Xavier Free Publication Society for the Blind of the

City of New York, was held at 801 West 181st Street, Borough of Manhattan, a quorum being present.

The Directors proceeded to the election of officers for the year, and the following were elected:

Rev. John O'Rourke, S.J., Pres., Rev. Jos. M. Stadelman, S. J., Treas., Bro. Claude Ramaz, S.J., Sec.

On April 20, 1912, the following letter addressed to Father Stadelman was received from V. Rev. Fr. General:

Roma D. 30 Aprilis, 1912.

Reverende in Christo Pater,

P. Christi:

Non possum sine debita laude praetermittere Reverentiae vestrae conatus ut cœcorum opus promoveat, quo eorum saluti consulere studet. Maxime autem placet mihi quod totum negotium firmiter constituit fundatione pro annuo reditu sufficiente acquirenda. Recte prorsus et provide factum. Pergat igitur Reverentia vestra opus suum sub obedientiae ductu diligenter et magno cum Dei Domini nostri amore peragere. Quod ut cum omni bono successu faciat, Reverentiae vestrae benedico amantissime in Domino.

Commendo me SS. SS.

Reverentiae Vestrae Servus in Christo,

FRANCISCUS XAV. WERNZ,
Praep. Gen. Soc. Jesu.

R. P. Jos. Stadelman,
Kohlman Hall, New York
Prov. Maryland.

Not long after the adoption, with Very Rev. Father General's approval, of the Xavier Free Publication

Society as a pium opus by our Province we were requested to lend assistance in our publication work to the Xavier Braille Publication Society of Chicago, a Society which was duly incorporated under the laws of the State of Illinois on June 3, 1910. This Society, with the Most Rev. James E. Quigley, D.D., Archbishop of Chicago, as Honorary President, and Rev. Thomas Shannon as its Director, had for its object to publish Catholic literature in the American Braille system what we were doing in the New York punctographic system. Whereupon our representation to the Archbishop of Chicago that the Catholic blind of Illinois and of two or three other states, where the American Braille system was then in use, could have all of our Catholic literature in New York Point free of charge without any new burden of expense laid upon the Catholics of Chicago. This representation held back for almost a year the carrying out of the object which the Xavier Braille Publication Society had proposed to itself. In spite of the fact, however, that with good will the blind of these two or three states could have learned the New York Point system within a very short time and could have availed themselves of our Catholic literature which we had produced then at a cost of upwards of $75,000, constant agitation and repeated appeals to Archbishop Quigley caused him to request us to lend the Xavier Braille Publication Society some assistance, as they had not the means of fitting out a printing plant in Chicago.

Accordingly in deference to Archbishop Quigley's appeal we agreed to undertake along with our work in the New York Point system the printing of a magazine and of Catholic literature in American Braille, as is shown in the following statement on their first Annual Report for the year ending December 31, 1911:

First Annual Report

The Xavier Braille Publication Society for the Blind

For the year ending December 31, 1911.

Honorary President—Most Rev. James E. Quigley, D.D., of Chicago

Spiritual Director—Rev. Thomas V. Shannon

Pres.—E. J. Nolan Vice-Pres.—Miss Mable Tully

Secy.—W. A. Rew Treas.—James F. O'Connor

"The society was duly incorporated under the laws of the State of Illinois on June 3, 1910. The necessary stationery was prepared and other preliminary arrangements were then made, and the first appeal to the public for funds was issued about December 1, 1910. The Xavier Free Publication Society for the Blind, of New York City, agreed to do our printing and to allow us the use of its premises, light, heat, power, supervision and the use of its press free of charge, provided that we would pay the cost of labor, plates, paper, binding, a Braille Stereotype Maker and other expenses incident to the production of our Braille books. This opportunity was secured for us by the Rev. Joseph M. Stadelmaier, S.J., who has for years been the Spiritual Director, the inspiring genius and general manager of that Society, and to whom we wish to extend our sincere thanks for the many services he has rendered, the advice he has given and the great assistance he has afforded us in the selection and printing of the most useful Catholic literature. His fund of experience, together with the privilege just enumerated, has already effected a direct saving of hundreds of dollars to our treasury, and his ardent zeal for the spread of Catholic literature among the blind which has led him to enter into our work with the same earnest enthusiasm that has made him so eminently successful in the production of the New York Point literature, will be of incalculable value in the direction and development of the aims of our Society. We purchased a Braille Stereotype Maker at a

cost of three hundred dollars, which was delivered and set up in New York City shortly after the first of April. It then became necessary to hire and train someone to operate the machine which occasioned some little further delay. The first copy of the Baltimore Catechism was printed and bound about the middle of June, since which time the work of printing has gone steadily on. The Faith of Our Fathers, a Manual of Prayer and Devotions, Wings for the Weary, and the Baltimore Catechism have already been printed and are ready for distribution.

"We feel that the most effective means of arousing our people to a full appreciation of the value of the literature we are placing within their reach, is to keep them in closer touch with the doings and events of the Catholic world of today, and for this purpose we have decided to start a monthly magazine in American Braille with the beginning of 1912, which will be known as the Catholic Review. In this new undertaking Father Joseph M. Stadelman again comes to our rescue, and will edit the magazine. This will guarantee a constant supply of pleasant and instructive matter for our readers, and will constitute an assurance to our seeing friends and supporters that only the best and most useful news and articles reported in the Catholic press will be selected. In order to bring it within the reach of as many of the blind as possible, we have placed the subscription price at one dollar a year, which will not be sufficient to pay the cost of material and labor, at least not until our subscription list is much larger than it is likely to be for a long time to come; but we hope those who realize the importance of keeping, as it were, thus closely in communication with the individual readers, will come to our aid and enable us to give the magazine a wide circulation. Some of those who are fortunate enough not to need embossed literature have already subscribed for from one to five copies

which we are to send to institutions, homes, or to individuals, where they will be read and appreciated, and we shall be glad to receive many more subscriptions of this kind."

In their second Annual Report for the year ending December 31, 1912, the following encouraging statement appears:

"The close of our second year finds the work of providing Catholic literature in embossed type for the blind well in hand, and many of our Catholic children who are obliged to attend the non-Catholic State schools for the blind are already beginning to experience some of the blessings of having books in their own type to inform them of the truth concerning the history and teachings of their religion, and to enable them in a measure to correct and answer the false statements and misrepresentations contained in the histories and text-books, which they are obliged to use. Our literature has everywhere been well received, and especially in the case of the Baltimore Catechism and the Manual of Prayers and Devotions, the demand has exceeded our expectations. We turned out what was thought to be a liberal supply of these books in the beginning, but have already had to reprint them a second and third time in order to supply the demand. Our books are placed in public libraries and schools for the blind in the following States: Massachusetts, Connecticut, New York, Pennsylvania, Michigan, Illinois, Missouri, Montana, South Dakota, Utah, Oregon, Washington, California, Oklahoma, and New Mexico, and the Catechism and Manual of Prayers and Devotions have been procured by a number of individuals in all parts of the country. In addition to the Faith of Our Fathers, Wings for the Weary, the Baltimore Catechism, and a Manual of Prayers and Devotions published during our first year, we have brought out:

Percy Wynn by Francis J. Finn, S.J., Bible History by Right Rev. Bishop Gilmour, A Popular Manual of Church History, Full Catechism of the Catholic Religion by Rev. Jos. Deharbe, S.J., The Protestant Reformation by Rev. Charles Coppens, S.J., and The Following of Christ by Thomas à Kempis, The King's Achievement by Rev. Robert Hugh Benson. These and all other books hereafter published by this Society may be borrowed free of charge from the Xavier Free Circulating Library for the Blind, 801 West 181st Street, New York City, N. Y.

"Our printing is done by the Xavier Free Publication Society for the Blind of New York City, under the personal supervision of Rev. Joseph M. Stadelman, S.J., and we wish to extend our sincere thanks to that Society for the material service it has rendered us, in allowing us the free use of its plant with light, heat and power, and requiring us merely to pay the actual expenses incurred in the production of our literature. It has thus enabled us to accomplish much more than would have been possible in the same length of time, if we had been required to establish our own printing plant.

"In accordance with our promise made last year, we started, in January 1912, a monthly magazine in American Braille, which is known as the Catholic Review. It consists of news and other articles selected from the leading Catholic periodicals; is edited by Rev. Joseph M. Stadelman, S.J., and may be said to represent the cream of the Catholic press of today. It meets a long felt want and is highly appreciated by our people, and our subscription list, though still small, has doubled itself within the year. The Catholic Review has opened up a new world of pleasure and enlightenment for the Catholic blind readers and it carries its message of joy to individuals in all parts of the country, and has already attracted attention beyond the limits of the

United States. We have here an instrument which might be made the means of bringing information, encouragement and even salvation to many hundreds of blind readers, if the necessary funds could be secured, to place it within their reach. But money must be provided, for the great majority of the blind are poor and cannot even afford to spend for reading matter the dollar a year which we are obliged to charge. The two leading embossed magazines in this country are circulated free of charge, and it is, therefore, difficult to ask our readers to pay even a dollar for that which others are willing to give them for the asking. Is there not enough zeal and public spirit among our wealthy Catholic people to induce them to help us do for our own people what those outside the Church are ready and anxious to do for all who will accept of their generosity?

"We desire to express our grateful appreciation of the continued zeal and perseverance which Father Joseph M. Stadelman, S.J., has displayed in the prosecution of our work. His scholarly attainments, good judgment and refined taste have been of inestimable value to us in the selection, preparation and distribution of our books and in the founding and upbuilding of our magazine, and his co-operation and support have been a source of inspiration and encouragement to us, and have enabled us to attain in a few months what might otherwise have taken years to accomplish."

The publication of Catholic literature and of The Catholic Review in American Braille was carried on continuously until the end of December, 1918, when Revised Braille, Grade One and a Half, was adopted as the uniform system of the United States, for the following reasons, which were thus stated in the Xavier Braille Publication Society's last annual report:

"Educators and workers for the blind have for years been endeavoring to secure the adoption of a uniform system of embossed type for use among the English speaking blind throughout the world, and a system, to be known as Revised Braille Grade One and a Half, has at last been agreed upon by the leading associations of instructors and workers for the blind of this country. The schools and printing establishments are arranging for the speedy introduction of the new system which, it is expected, will in course of time supplant the other types now in use. Our Catholic literature is now printed in New York Point by the Xavier Free Publication Society for the Blind and in American Braille by the Xavier Braille Publication Society for the Blind. but we all desire to co-operate with the movement toward uniformity and it seems that this can be done by one society more easily than by two, especially if only one type of form is to be used in the future. The Xavier Free Publication Society for the Blind has, therefore, consented to assume the entire burden of printing Catholic literature on and after January 1, 1919. The plan proposed by the Uniform Type Commission is to introduce Revised Braille Grade One and a Half gradually into the schools, beginning with the lower grades, so it seems probable that all books now printed will continue to circulate, and that the present system of type will be used at least for magazine purposes for some years to come, but that new books will generally, if not entirely, be printed in the new system. The Xavier Braille Publication Society for the Blind will remain in the work, but will direct its efforts more especially to the educational and other needs of the Catholic blind of the City of Chicago and State of Illinois, and cannot, therefore, expect to retain the generous measure of support it has hitherto received from friends throughout the country, but it shall hope to preserve a special claim upon the charity of those within the

State of Illinois. The books and other publications of the Xavier Free Publication Society for the Blind will, however, be intended for the use and benefit of residents of Chicago and Illinois as much as for those of any other part of the country, and we hope that all will accord to that Society the liberal support it so much deserves. The work of the Xavier Free Publication Society for the Blind is conducted under the personal direction and supervision of Father Joseph M. Stadelman, S.J., and no better guarantee of the high grade and excellent character of its publications can be given. Subscriptions to the Xavier Free Publication Society for the Blind should be addressed to 136 West Ninety-seventh Street, New York City, N. Y.

"We have never failed to acknowledge our indebtedness to Father Joseph M. Stadelman, S.J., for his invaluable services, and now that the close relationship which has existed between us for the past eight years is about to terminate, we wish to thank him most sincerely for all that he has done for us and for the good that he has enabled us to accomplish. We also wish to thank all those friends who have so loyally supported us, and to assure them that as a direct result of their contributions hundreds of blind persons scattered throughout nearly every state in the union are now reading Catholic literature, and asking that blessings may be showered upon those who provided the means to make this possible.

Respectfully submitted,

REV. THOMAS V. SHANNON,
E. J. NOLAN, President,
MARY E. MCGINNIS,
EDWARD W. REW,
MRS. P. W. DUNNE,

Board of Managers."

Upon the supplanting of the New York Point and of the American Braille systems and the adoption in their stead of the original Braille for the furtherance of a uniform system of print throughout the United States, the following appeal was made by Miss Clara Louise Banton of Philadelphia to the International Federation of Catholic Alumnae in a circular under the caption of "Let There Be Light":

"Bureau for the Blind.—Did you learn the lesson of the World War—*Service?* Are you willing to relapse into your state of non-productive, non-constructive living? Do you realize that the Federation holds out to you an opportunity to become a member of a volunteer corps, a lay apostolate, to bring *Light* to the blind?

"Father Joseph M. Stadelman, S.J., of the Xavier Free Publication Society for the Blind of the City of New York is the pioneer worker for our Catholic Blind. He has spent nearly twenty years in producing a library of Catholic books including the Bible, in fourteen volumes. These books are either in New York Point or American Braille. During 1918 the Commission on Uniform Type for the Blind decided upon a new system to be known as Revised Braille for Reading and Writing, Grade One and a Half. Now, this means that Father Stadelman's life work will reach only the blind of this generation, for the new standard uniform type is already in general use. Can you sympathize with an apostle who lives to see conditions so changed that his almost superhuman efforts are not the permanent help for which he prayed and worked? That even now, his shelves are filled with the output of a discontinued system? It is a tragedy for him, and it reduces Catholic books for the next generation of blind, to a minimum.

"Undaunted by the decision of the Commission, Father Stadelman immediately mastered Revised Braille and has already a half dozen books completed in the new

standard type. But, we can help him fill his shelves with transcriptions in the New Revised Braille, if only we can resurrect the spirit of the manuscript workers of the Ancient Church. Father Stadelman will then complete his life-work. Our Catholic Blind will be able to compete with their contemporaries in secular and religious knowledge. There is but one way to put a library of Catholic books into the hands of the blind, and the leisure of our Catholic Alumnae will make it possible.

"Do you realize that France has 50,000 volunteer copyists for her blind? Will America have less?

"During the war, many of our secular colleges permitted an elective course in Revised Braille for volunteer service. It is the testimony of the faculty that students taking this course improved in general efficiency owing to the power of concentration thus acquired.

"The Department of Education of the I. F. C. A. has established a Bureau of Revised Braille. Being a graduate of St. Joseph's, Emmitsburg, Md., and holder of a Red Cross certificate in Revised Braille, I have been requested to organize a corps of workers through the Governors of the State and Province Chapters. Governors will communicate with alumnae officers asking for volunteer workers, willing to give a few hours a day to study Braille by correspondence.

VOLUNTEERS!

"The first step is the mastery of the Braille sign alphabet. The second step is the transcription of ordinary print into Revised Braille, by hand, either on a Braille Slate or on Braille Typewriter. Such transcriptions will be subject to correction by a proof reader in Miss Banton's office. When perfect, the transcriptions will be presented to Father Stadelman who will arrange for printing, binding and circulation of

the books. Father Stadelman will confer with Miss Banton and suggest the books most needed. This will prevent duplication.

"Besides our Alumnae members, it is reasonable to suppose that many large communities will be able to spare one or two Sisters to study Revised Braille and join the apostolate for blind.

"Give your leisure this year to the study of Revised Braille. Meet the demand of the hour. You are not asked to read Braille, simply to learn to transcribe. It is the blind who have the difficult part of the work in learning to read by sense of touch.

"Think of the happiness in your heart if you could feel you were responsible for saving the faith of a blind child, bringing the joy of a text book to some sightless, ambitious student, or making a brighter day for the aged, lonely blind.

"Let there be Light."

In pursuance of the co-operation of the International Federation of Catholic Alumnae thus secured, the Xavier Free Publication Society for the Blind received annually for publication on an average of between one hundred fifty and two hundred manuscripts; besides, funds were provided for the plating or stereotyping and printing of some nineteen standard works. Of these latter a sufficient number of copies are printed either for circulation from our own Free Circulating Library or for donations to State Libraries for general and free circulation among the blind. As for hand-written books, first to be proof-read, corrected, shellacked and bound, and of which we had but one copy furnished us by our volunteer transcribers, these of course could not be donated to any library, but could only be secured as a loan from our own Free Circulating Library at 136 West 97th Street.

The following brief summary may give some idea of

the work accomplished by the Xavier Free Publication Society for the Blind:

From the day of its foundation to the present day the Xavier Free Publication Society for the Blind with the financial assistance of its many friends has published in New York Point:

1) 700 works of art and science, biography, history, poetry, fiction, travel, besides ascetical, ethical, doctrinal and controversial works.
2) The Catholic Transcript, a monthly semi-religious and literary magazine.

From 1911 to 1918 the Xavier Free Publication Society for the Blind has also published for and with the co-operation of the Xavier Braille Publication Society for the Blind of Chicago:

1) Some 60 works in American Braille in the various branches of literature.
2) The Catholic Review, a monthly, semi-religious and literary magazine.

From 1918, when Braille, Grade One and a Half, was generally adopted throughout the country, the Xavier Free Publication Society for the Blind with the co-operation of the members of the International Federation of Catholic Alumnae has added in the new tactile print to its already rich stock of books in New York Point and American Braille upwards of 1,000 titles, totalling more than 2,405 volumes of ascetic, doctrinal, biblical works, art, biography, hagiography, history, literature, fiction, poetry, philosophy, ethics and sociology, exclusive of upwards of 2,270 liturgical and devotional books.

All of these books are offered as a loan to any blind applicant in the United States and Canada. Most of its press-made books have been donated to such libraries as circulate their books either throughout the whole country or in a number of their respective neighboring states.

The Xavier Free Publication Society for the Blind publishes also free to any blind applicant in the United States and Canda, The Catholic Review for the Blind, a monthly magazine in Braille, Grade One and a Half.

A beginning has also been made in the publication of books in the Moon Type through a stereotyping machine devised by the founder of the Xavier Free Publication Society for the Blind, Rev. Joseph M. Stadelman, S.J.

To give a wider diffusion of our books we have recently been requested to send to the Congressional Library in Washington, D. C., a full list of our hand-written books, the noble and generous work of volunteer transcribers. These books, 1,000 in number, with a total of 2,159 volumes, are to be embodied in a union catalogue of all such hand-transcribed books by other agencies, such as the Red Cross, etc., etc.

As was stated above, the main object of the Xavier Free Publication Society for the Blind in undertaking this work of love has been to cheer, to uplift and to brighten the lives of the thousands of touch readers throughout the country, the attainment of which object has been its chief reward here on earth.

A word on the system of tangible musical notation for the use of the blind may prove of interest in concluding this brief sketch on the work of the Xavier Free Publication Society for the Blind.

Attempts at supplying the blind with a tangible musical notation have been made at various times since the day when special characters for ordinary reading by touch were devised. The ordinary musical notes, with their staff of five lines were naturally the first to be tried; but the finger having to travel up and down the staff to find the notes, the reading by means of the ordinary musical notation in relief proved to be a very slow process. For rapid reading by the finger such a musical notation is required as will place all the

characters in line and make it easy for the finger to pass easily over them without any up-and-down movement. Another essential feature to a practical system of musical notation for the blind is wanting in the ordinary musical notation; for it cannot readily be written by the blind. Hence, nearly all those who devised special characters in relief for the blind have also adapted their system to musical notation. Thus, Lucas, Frère, Moon and others have each engrafted a musical notation on their systems; but none of these are of any practical value, having been entirely superseded by the Braille and by the New York Point System of tangible musical notation.

In justification of the foregoing prefatory statement on music for the blind, we have the following plea to offer:

In addition to the all-absorbing care in, and expenditure attached to the publication of books and monthly magazine, in Revised Braille, a new labor of love was urged upon us in 1930 by three non-Catholic representatives, one from the American Printing House for the Blind at Louisville, Ky., the second from a Hebrew, from the Illinois State School for the Blind, at Jacksonville, Ill., and the third from the leading institution in the country, the Perkins Institution for the Education of the Blind, at Watertown, Mass.

These gentlemen came to make a plea in behalf of such Catholic blind young men and women as were and would be taking organ lessons in state institutions with a view to secure later on positions as organists in a Catholic Church. Upwards of three hundred such positions are being held in France by blind organists; a few in England, but practically none in the United States. As none of the professors of organ in any one of the forty-three institutions, we were informed, had any knowlege of our Catholic Church music, we were asked to publish some such work on Gregorian Chant. Our

ignorance at the time of the code of Braille Music and a dearth of funds for such a publication was pleaded as an excuse, for not undertaking such a work. Whereupon Mr. Bramlette, in charge of the American Printing House for the Blind, offered at our request to devote part of the $100,000 subsidy from the Federal Government each year to that object, if we would but make a selection of the best work on the subject. At Father Young's suggestion, The Fourth Year Manual of the Ward System was selected, and at an incredible amount of labor and at great expense, was published in three volumes for our Catholic blind of the country.

This generous gift to the Catholic blind of the United States by non-Catholic friends was an inspiration and a challenge for our starting, in connection with our library of general literature, one of Catholic music. In pursuance of this object we began to publish the following books and pamphlets on Church Music:

1. The "Motu Proprio" on Sacred Music, by Pius X.
2. The Reform in Church Music, by Justine Bayard Ward.
3. Church Music and Catholic Liturgy, by Leo Manzetti.
4. The Encyclical of Pius XI on "Gregorian Chant and Sacred Music."
5. The Origin of Gregorian Chant, by C. Marcetteau.

In addition to these pamphlets: A History of Church Music, in 2 vols., by Rev. Dr. Karl Weinmann, "Manual of Church Music for Choirmasters and Organists," in 2 vols.

To these few publications we intend to add Father Young's Roman Hymnal, and from time to time, a few simple Masses for two or three voices, as well as any one of the eighteen Gregorian Masses which are to be found in the Kyriale and may be in demand.

It may be of interest to know that the Hebrew friend of the blind and the author of "The Key of Braille

Musical Notation", who called upon us to plead the cause of the Catholic organ students, in the institutions of the country, has succeeded in prevailing upon Dr. Meyer, who is in charge of the distribution of the yearly $100,000 subsidy granted by the Federal Government for the publication of books for adult blind, to allot the sum required to put into Braille musical notation "St. Gregory Hymnal." Bigotry is evidently on the wane in our institutions for the blind.

In conclusion, may we ask the reader for an occasional memento for the further progress and advancement of the cause of our Catholic blind throughout the country and for the greater honor and glory of God.

A. M. D. G.

BLESSED JOSEPH PIGNATELLI, S.J.
A SKETCH OF HIS LIFE *

Describing the expulsion of the Jesuits from Spain, Father Henry Rosa, S.J., in his recent book, "The Jesuits," writes: "Among the Spanish exiles there stood out Father Joseph Pignatelli, born of the first blood of Spain and Naples, who was destined from that time until his death to be the guardian angel of his dispersed brethren and, in God's Providence, the Restorer of the suppressed Society." And in another place the same writer says: "Father Joseph Pignatelli, distinguished not only by his noble Spanish birth, but more especially by his heroic virtue, followed his brethren into exile and became the bond of union for his scattered brethren and the Father of the new-born Society.

He is the new Blessed, who today, the 21st day of May, after that humble and remarkable virgin, Gemma Galgani, mounts to the honor of the Blessed, the fourth in this centennial year of the Redemption. Thus it is that the son of the nobility of Naples and Aragon and the daughter of the Tuscan pharmacist are close together in the firmament of the Church, just as in the sky stars of varying size and beauty are near one another. God alone, however, can measure the differences that distinguish these lights of the Church.

The Cause of Father Pignatelli was introduced under Gregory XVI by a decree of September 30, 1842: Fathers Monzon and Boero had made his life known in their biographies. The Apostolic process, suspended on account of the troublesome times, was reopened under Leo XIII. Benedict XV on March 25, 1917,

*Adapted from "L'Osservatore Romano," May 21, 1933, and "El V. P. José Pignatelli y La Compania de Jesús," by P. Jaime Nonell, Vol. III, by John J. McMahon, S.J.

proclaimed that his virtue was heroic and in a speech on that occasion, rendered thanks to God, because, as he said: "He had made use of Us to advance also the Restorer of the Society of Jesus to that aureole that adorns the saintly Founder of that same deserving Society." Father Beccari published short accounts of the life of the Venerable, inserting among them, at the beginning, almost the entire discourse of the glorious Pontiff of Peace. The two miracles that are required for Beatification were approved on February 19, 1933, by a decree in which it was stated that "in this son of Saint Ignatius, the Society deservedly pays homage to a second Father, as it were." His Holiness, Pope Pius XI, in his discourse, recalled that Father Pignatelli well merited the title of "Restorer of the Society" and that he was the great link between the old and the new Society. The decree, "Tuto" of March 12, 1933, the second Sunday of Lent, opened the way for the Beatification. That decree began with these words: "Today we are privileged to admire a man, born of a noble family, but more noble still through his virtue, whom God in a wondrous manner supported in the day of adversity while he was continually and bitterly assailed by the tempests of time, and by the power of His grace raised him to the height of Sanctity."

This man of destiny was born in Saragossa in Aragon on December 27, 1737, of Prince Don Antonio of Monteleone and of the Marchioness Francesca Moncayo. Having been left an orphan at an early age, he was received in Naples into the house of his sister, Maria Francesca, who had married the Count of Cerra. At twelve he went back to Saragossa with his brother, Nicholas, and through an unusual privilege was received into the college of the Jesuits. His master in the college was Father Joseph Moreno. Witnesses of those days at college speak of him as a boy of precocious seriousness. He was a member of the

Sodality of the Blessed Mother and was zealous in visiting the sick and in teaching catechism. All the time he was growing in his vocation and perfecting his life after the example especially of his kinsmen, Saint Francis Borgia and Saint Aloysius.

At fifteen, on May 8th, 1757, he entered the Novitiate of the Province of Aragon, a house sanctified by the presence of Saint Peter Claver, the Apostle of the Negroes, but today turned into a military arsenal, not far from the Rambla of Saint Charles in Tarragona. There he distinguished himself in piety, in studies and in the exercise of heroic charity. He constantly sought to be sent to the Missions among the Indians of North America; but his desires were not granted. His health became very poor. He rallied, however, and during the Ember days of December 1762, he was ordained a priest. At his own request, he was put teaching grammar in the college, showing unusual gifts as a teacher by happily combining solid instruction in letters with that of practical piety. In his spare moments he visited the prisons, taking special care of the men condemned to death so that he won the title: "Father of the Death Cell," just as did Blessed Cafasso. He was also one of the "Fathers of the Market" (so called because they went out into the squares to teach catechism) and with them he succeeded in quelling a riot in Saragossa on Easter 1766. Already a man of great prudence, although scarcely thirty years old, he was much sought after for consultation; in other ways, too, his zeal found an outlet, especially in defense of the Society against an insidious and cowardly campaign of libel, the forerunner of that organized attack that was to reach its culmination in the Suppression.

The Society was then in a flourishing condition. By the end of 1750 it numbered 22,126 subjects; there were 578 colleges, 60 novitiates, and 172 houses. Although the internal spirit of the order, aside from

some individual defects, had not lost its vigor, the superiors were striving hard to improve it. Of this fact, Pope Benedict XIV gave evidence in his discourse on the occasion of Father Visconti's election as General.

Between 1759 and 1768 the Jesuits were expelled by the rulers of Portugal, disbanded in France and deported from Spain, from the two Sicilies, from Parma and Piacenza and from Malta. We must follow the Jesuits in their expulsions from Spain, because it is from that point that there begins to emerge and shine forth the figure of Father Pignatelli, who then among the members of the dispersed family in various parts of Italy, assumed as a matter of course a real primacy of counsel, of charity and of defense and will be therefore, and the term is used advisedly, the Father of the restored Society. The Society as a matter of fact was never completely dissolved but continued in White Russia to maintain even a juridical existence under the high-spirited patronage of Empress Catherine.

In a very secret decree of the Count of Aranda, Prime Minister of the King, who had received full powers for the occasion, on April 1st, 1767, it was peremptorily ordered that the Jesuits should be expelled from Spain and all its dominions. The reasons which the King adduced were, according to the terms of the document, the necessity of maintaining his subjects "in submission, in peace and in justice," and there were other reasons, "urgent, just and necessary," he added, "which I conceal in my royal heart." In the College of Saragossa events happened as follows: At night between the second and third of April the house was surrounded by soldiers. At five o'clock in the morning, while the bell was summoning the religious to arise, the Commissioner of the King presented himself to Father Rector, ordering him to assemble all his subjects in the refectory. This he did. When the

decree of expulsion was read, fright and sorrow filled the poor victims. The Rector, Father Francesco Soldevilla, noted the serenity of spirit manifested by Father Pignatelli, who, despite the terrible blow, kept up his cheerful manner. To him the Rector delegated his own authority. During the entire day of April 3, the Jesuits were kept prisoners in the refectory; the next morning the priests were permitted to celebrate Mass and the others to assist at the Holy Sacrifice. Accordingly they were all conducted to the church. The doors were closed and guarded. The tears and sighs of the religious evidenced the depth of feeling with which they attended the last Mass in their religious house. It was with difficulty that the Masses were concluded. After Mass, all went to the refectory for a slight breakfast. At the door of the college a number of carriages were in readiness to conduct the fathers to Tarragona. A large concourse of people collected, bidding goodbye with tears and sobs to their revered benefactors: under guard of soldiers, the Fathers departed through the the gate of the Martyrs, a few paces from the palace of the Pignatellis. After spending two days in Tarragona, the exiles set sail from the port of Salou, having little room in the thirteen merchant vessels in which they were confined. A convoy of three royal ships under the command of Antonio Barcelo accompanied them.

But there was another commander in that small fleet of the exiles, Father Pignatelli, who can be said from that day to have assumed command of that part of the dispersed Society. With the help of God and his own prudence both gentle and strong, as well as the prestige of his name and his allegiance, he conducted the band of exiles over a long and sorrowful journey, across the sea and through the cities of Italy, in the midst of ever new and increasing storms until he had harbored the glorious remnants in a wretched but

peaceful house of shelter in Rome, hidden away among the lowly homes at the foot of the Esquiline. This place, the Hospice of Saint Pantaleon, was styled a New Manresa. Although this may be a bit of poetry, yet in fact from that obscure corner in Rome as well as from the confines of distant Russia, the Society was to come forth to a second life which in a few years was to be as vigorous and as glorious as the first.

The exiles were forbidden to disembark at Civitavecchia. They finally found quarters in the towns of Aiaccio, Calvi, and Algaiola. Father Pignatelli received a letter from his brother James, the Spanish Ambassador at Versailles, who invited him and his other brother, Nicholas, who was also a Jesuit, to leave the Society and return to their native land. The two Jesuits declined. This is the letter of Father Pignatelli: "Fourteen years have gone since I entered the Society of Jesus with the permission of our King, Ferdinand VI. I desired to go to the missions of the Indies, but my superiors for fear of displeasing our family refused to let me go. I have no reason for giving up my religous life and I am resolved to live and die a religious." (Bastia, July 8, 1767.)

The exiles went from Bonafacio to Corsica where they remained a year. Father Pignatelli was like their angel guardian. He showed much skill as an organizer, both in temporal and spiritual matters. The religious life was restored according to rule; and three academies were inaugurated in mathematics, oriental languages and history. For these intellectual pursuits Father Pignatelli had many books sent from Italy.

After a year the Jesuits were put out of Corsica. Refused admittance into Sestri Lavante, the exiles were finally received into the Papal States. This time the Pope made no objection, although previously he had prohibited them from disembarking at Civitavecchia.

The King of France allotted each Jesuit fifteen scudi for the voyage and thirty scudi to anyone who would leave the Society. No one accepted the bargain.

Almost two years had now elapsed since the Jesuits had been expelled from Spain. During that time Father Pignatelli had seen every effort of his to found a permanent location for his brethren frustrated. Now in the city of Ferrara he began anew with hope undaunted. A cousin of his, Monsignor Francesco Pignatelli, was the Pope's vicar in Ferrara during the absence of the Cardinal-legate. From him Father Pignatelli secured permission for his brethren to remain in Ferrara. The number of Spanish Jesuits there was over a thousand. After seventeen days Father Pignatelli had begun again the course of studies in the month of November, 1768. During his stay in Ferrara, he collected a splendid library that was to be of special importance for the restored Society. Such was his enthusiasm for this work that the Pope spoke of him as "a great collector and purchaser of books." On February 2, 1771, he made his solemn profession as a Jesuit, sealing his determination to spend his life in various and continuous works of charity.

In the meanwhile the machinations of court politicians were directed towards the Suppression of the Society. A coalition formed by the rulers of Spain, Naples and France had sent ambassadors to Pope Clement XIII, requesting the abolition of the Order. Portugal did not figure in these negotiations because of a rupture in diplomatic relations between that country and the Holy See. The old Pontiff, now in his seventy-fourth year, was loath to accede to their wishes. To the ambassador of France he said: "It is not in the power of man to make me do something against my conscience." Worn out with labors, the saintly Pope died on February 2, 1769. Some said he was poisoned. The truth is that he died of a heart

attack brought on by his disconsolate grief. His successor, Clement XIV, tried to save the Society, but yielding finally to threats of schism and invasion, he signed the Brief of Suppression, "Dominus ac Redemptor," on July 21st, 1773. Thus the Society was sacrificed on the pretext of preserving peace; in reality she was the victim of malicious men, who, in their hatred of the Church, plotted her destruction by first killing off the Company of Jesus. "A sorrowful page in history," declared Pope Pius XI, "sorrowful even to read at such a distance." Instead of the anticipated benefits, writes Hergenroether in his History of the Church, there ensued as a consequence a long series of evils.

The news of the Suppression reached Father Pignatelli in Ferrara. While fervently vindicating the innocence of the oppressed Society, he would not tolerate the least censure of the Pontificial Brief. He gave to all the example of heroic submission. This fact was attested to in the process of Beatification by Cardinal Mai.

Father Joseph Pignatelli and his brother, Father Nicholas, were forced to lead a life of retirement as secular priests in Bologna from 1773 to 1797. Father Joseph wished to go to White Russia to join his brother Jesuits there. Some obstacle caused a delay. The Duke of Parma then invited Father Pignatelli to open a house of the Society in Parma. It was the year 1796. Napoleon had swooped down on Italy; the Italian thrones tottered; the old and feeble Pontiff, Pius VI, despoiled of everything, was conducted as a prisoner to Sienna, then to Florence and finally to Valenza. It was during the Pope's stay in Florence that Father Pignatelli visited him, bringing to the impoverished Pope a large sum of money which he had received from his own neice, the Duchess of Villahermosa. During that same visit, Father Pig-

natelli secured permission from the Pope to open a novitiate in the realm of the Duke of Parma. The Pope's permission was given in the decree "Tuto." At Colorno, not far from Parma, in an abandoned convent of Saint Stephen, a novitiate was opened. Father Pignatelli was both the Superior and Master of Novices. The first novices were six in all; among them was the celebrated Cardinal Mai.

In 1798 the Republic of Rome fell; in 1799 the venerable prisoner of Valenza, Pius VI, died; in 1800 at the conclave held in Venice Cardinal Chiaramonti was elected Pope with the name of Pius VII; in July he was received in triumph in Rome.

In a Brief of March 7, 1801, the Pope recognized officially the surviving Jesuits in White Russia. On May 7, 1803, Father Pignatelli received a letter from St. Petersburg in which he was named Provincial of the Province of Italy. He accepted the appointment in a spirit of obedience, despite his amazement at being selected. At Naples in the old Gesù he gathered together his religious family in 1804. This house Father Mozzi has likened to the Ark of Noah. It was a difficult task to be superior of a community made up of diverse elements brought together by the tide of oppression from various countries and provinces; but Father Pignatelli with his exquisite tact and skill in government overcame all obstacles and made his community a model of zeal and unity. So far was he from admitting any compromise in the religious life of the new house at Naples that only the true spirit of Ignatius and his principles were the guiding lights of his every word and deed; he himself held aloft the banner of Ignatian charity by going out with his brethren to succor the poor prisoners.

In 1806, with the coming of Joseph Bonapart, the Jesuits were again driven into exile. Father Pignatelli left Father Andres at Naples as librarian, while

he himself with the exiles fled to Rome. Here they were received with great charity by Pius VII, who clothing them in the garb of secular priests to avoid giving offense to the foreign ministers at the Papal Court, found places for them in the Roman College, in the Gesù and elsewhere. The new Blessed dwelt for a time on the Via Condotti where he enjoyed the consoling attention of Father Gaddi, the General of the Dominicans, who had been very friendly to him since the days of Colorno. Thence he passed to the Roman College and finally to the last place of refuge, the Hospice of Saint Pantaleon, near the little Church of Our Lady of Good Counsel; to this place there followed him at first ten and then twenty and more of the survivors of that great conflict. From this place Father Pignatelli organized the little province of Campagna; in Orvieto he founded a Novitiate and a House of Studies; a college at Tivoli; parochial residences in several other places and at Saint Pantaleon a kind of Professed House with a Tertianship.

At the beginning of 1808, forseeing a French invasion, which actually took place in February, he placed in safe hiding in Saint Pantaleon the Archives of the Society which had been in the Gesù. Then with great prudence he succeeded in being received by General Miollis, from whom the name Pignatelli and the charm of the owner were sufficient to secure protection for the little flock of Jesuits.

In the spring of 1808 there arrived at Saint Pantaleon a letter from White Russia, addressed to Father Pignatelli and signed by Father Brzozowski, who had been elected General of the Society with jurisdiction over the Italian Provinces. The General said: "I bless and give thanks to God that it is your reverence who directs that little flock in these difficult times. Therefore not only am I not thinking of relieving you of your office, but rather I wish, and request, and if

there is need of the merit of obedience before God, I order and command that for the greater glory of God you continue in the office you have discharged with such abundant fruits . . . ."

The old captain must bow his head and cease his oft repeated prayers to be relieved of his heavy burden.

Father Pignatelli's room was low and narrow and reached by a small staircase; in it were only a small couch, a bare desk, a bookcase, four chairs; and the little window in the wall looked out on the church. There this noble figure of a man and a religious used to watch and pray, to receive visitors and build up hopes for the future. Erect despite the passage of years, he was, as it were, the synthesis of a stupendous and fearful past and at the same time the herald of better days for the dispersed Society of Jesus.

In appearance, he was tall and thin; his face was pale yet lighted up with a sweet glow; a large zucchetto covered the top of his head, allowing two locks of silver hair to show at the temples; his profile was elongated, its lines hard, almost sharp; his nose was large and aquiline; yet these features were softened by the tender expression of his eyes which half closed, rested lovingly on the figure of the crucifix which he held in one hand while the other was placed on his breast as if to check the feelings of peace and goodness which ever flooded his heart; his hands were refined with long delicate fingers; his mouth was well formed. his entire appearance bespoke a man of gentle breeding transformed by grace.

Such was the man to whom many resorted for advice: bishops, religious, cardinals, generals of religious orders and kings despoiled of their thrones.

The characteristic virtues of the new blessed may be glimpsed in the events of his life which we have sketched ever so briefly. The Holy Father said: "The God of His youth had asked a special homage of loyalty

from him, which he gave with all the ardor of his soul and to which he remained ever faithful with a fidelity ever unwavering as in his earliest years, ever burning as in the days of his youth." This fidelity emerges unmistakably even in this short account. It shines forth in the refusal he hurled at those who would have him renounce his religious vocation; it casts a special brilliance over the declining years of his life, when as a man of sixty years, he took upon himself the habit and mode of life which had been wrested from him by force and when during the dispersal of the sons of Ignatius be became the vital and energizing force, the guide and counsellor, the leader and teacher of his oppressed brethren. His spirit of prayer and of obedience to the Pope and Superiors—even during moments of great stress and strain,—vie with his trustful resignation to God's will and his all-embracing charity. Quite remarkable was his humility and his devotion to Our Lord in the Eucharist. All these virtues were the springs which nourished the predominant trait of Father Pignatelli's spiritual life—Fidelity. "Vir fidelis multum laudabitur et qui custos est Domini sui glorificabitur."

A few anecdotes will illustrate some of the virtues which made him loved by both God and men. Monsignor Fontennele narrates the following: His shabby little room looked out on the chapel. One morning, while the rising-bell was ringing, the Brother Excitator found Father Pignatelli on his knees in a state of ecstatic prayer, his eyes riveted on the Sanctuary Lamp. Surprised at the interruption, the Father said: "Why are you here?" The Brother replied: "It is time to call the community." "So soon?" answered Father Pignatelli. That seems to indicate that he had spent the whole night in prayer, without realizing the passing of the hours.

On one occasion the charity of Father Pignatelli reminds one of Saint Martin. The same spirit animated the donation of a piece of clothing to a beggar, although in each case the garment was different. While Saint Martin parted with his cloak, Father Pignatelli one day, on his way to a hospital, gave his trousers to a poor beggar!

Near the Jesuit house in Rome lived the butcher who supplied the community with meat. One evening robbers broke into his house. Hearing of the unfortunate incident and ascertaining what money was stolen, Father Pignatelli ordered the Lay Brother who did business with the butcher to give him the exact amount of money he had lost.

Many authentic facts are told of the multiplication of money for Father Pignatelli. One witness describes that he came up to Father, asking an alms for a very deserving case. Father Pignatelli had his hands under his cloak. Suddenly he brought forth his hand full of money and gave it to the person who had requested help. Now His Eminence, Cardinal Odescalchi, who received the gold from Father Pignatelli's hand, affirmed in the process at Rome that the sum of money was such that it did not seem possible that he should have it with him under the circumstances. In the same process another witness told how Father Pignatelli would give away alms to the poor in the street without putting his hands in his pockets and without knowing whence he was drawing the alms.

On a certain occasion when Father Pignatelli had returned to the Roman College after dark, a young man met him in the little square of the college and with great embarrassment requested alms. As soon as Father had seen the youth and heard the request, he began to search his pockets, but finding nothing there he recollected himself as if to pray; then, rubbing his hands together he opened them again and said to the

youth: "Here, take what the Lord sends us." And he gave him many gold coins shining as if they had just come from the mint.

The new Blessed was endowed with special supernatural gifts of foreseeing the future and reading the hearts of men. A month before his death, he set out with a lay brother to visit many persons of high station in the city who had been very friendly to him. The purpose of his visit was to say good-bye, for he was sure he was about to die. The lay Brother testified that his friends were astonished at the finality of his farewell; on leaving them, he said that this was his last visit. If he found that the person he desired to see was absent, he left a card at the door with his name. He spent the whole day in doing this. Some who did not understand fully the signification of the visit came to the Jesuit House to inquire if Father Pignatelli was going on a journey and where he was going.

Towards the end of October, 1811, the Servant of God began to spit blood quite frequently. Medical aid seemed to do him no good. His brethren stormed heaven with their prayers, in the hope that God would spare his life. A triduum was made to Blessed Francis di Geronimo for his recovery. Father Grassi tells the following: "One day I asked him why he also did not insist with Blessed Francis di Geronimo, while we were making a triduum for his health. And the Servant of God replied: "We have already made an agreement with the Blessed Francis; the favor has already been granted; the whole matter is finished." "But how," I replied, "how is the whole matter finished?" And the Servant of God repeated the same words: "the whole matter is finished. And when I am dead, do not forget to say a De Profundis for me."

Although Father Pignatelli was sure that his death was near and many believe that Blessed Francis di

Geronimo told him the exact day and hour, nevertheless the brethren of his own community and in fact the members of all religious orders in Rome kept up continual prayers. Father Luengo states that he knew two men who offered themselves to God, if he would take them instead of Father Pignatelli. One of these generous souls was a member of his own community, Father Louis Panizzoni, an old man of great innocence and simplicity. "It happened," says Cardinal Pedicini, "that as death was approaching for both of them, Father Panizzoni prayed to God: 'O Lord, I am a useless branch and fit only to be cast into the fire; while Father Pignatelli can be very useful for the establishment of the Society and therefore can contribute more to your glory; take me then and let him live to accomplish these ends.' Immediately after this the Servant of God asked to be carried to the room of Father Panizzoni; he was carried there in the best possible way in the arms of the Brothers. Entering the room of Father Panizzoni and drawing near as he could to the bed of the sick man, he signified to the others that he wished to be left alone. Then he began to address Father Panizzoni in these words: 'What do these prayers mean which you are offering to God? That is not the way to ask. And who are you that you would wish to oppose the Divine Will? How do you know who can be useful or not for the re-establishment of the Society?' It must be noted that Father Panizzoni spoke of his desire to no one; that no one had heard his prayer; and that his room and that of Father Pignatelli were in different parts of the house."

During the last days of his life, the Servant of God had to withstand an attack from the devil. Father Grassi relates what happened: One night he was called by two of the Fathers who had heard a cry of Father Pignatelli. "I found," he says, "the room in darkness although only an hour before I had lighted the lamp;

with the light that came from the lamp in the corridor, I was able to see the Servant of God, who, completely naked, was lying on the floor between the table and the pridieu; he was stiff with cold, weeping and stretching out his hands for help. Immediately I covered him, carried him to the bed and placed him in it, asking him what had happened. He said he did not know. I asked who had taken off his shirt. He replied "I don't know." "Then," I said, "It could have been no one else but the devil." He replied: "I believe that also."

On another occasion he began to be troubled and sad; on being asked the cause, he said that the whole room was full of devils; then reciting some prayers and sprinkling the room with holy water, the demons fled and the Father recovered his calm.

His death came on November 15, 1811, at half past six in the afternoon. He received Extreme Unction that afternoon in full use of his senses. He said goodbye to all the Fathers in a most affectionate manner. When he noticed that one, Father Doz, his intimate friend, remained after the others had gone, he said: "Go away also and leave me alone with my God." After a half hour had expired, some who had remained listening outside the door, came in and read the prayers for the dying. Holding his crucifix in one hand and the other on his breast, Father Pignatelli without a moment of painful agony passed peacefully away.

A. M. D. G.

Obituary

FATHER JOHN J. FLEMING

Father Fleming celebrated the golden jubilee of his entrance into the Society on August 14, 1932. When the writer of these lines offered his congratulations on this occasion, Father Fleming in his abrupt way, speaking out just what was uppermost in his mind, replied, "I have just received fifty Masses from Father General. I do not know why he sent them to me. But I feel that I shall be in great need of them soon." In less than five months he was called to his reward, after years of devotion to the Society, fortified by the fifty Masses from Very Reverend Father General. He endured many bodily afflictions during a good part of his life. As a scholastic he suffered a martyrdom from his eyes, a severe handicap in his studies, during all of which his cheerful fortitude was something of a marvel to his fellow scholastics. Pain, since it was endured in union with Our Savior, seemed to revivify him, not to crush him. Other ailments succeeded as the years passed, and his power of cheerful resistance sometimes baffled the doctors and confounded their pessimistic prognostications. The end came rapidly. He had been fighting a cold during the last week of December, but he had to give in and retire to his room at Holy Trinity, Washington. The physician pronounced it a case of erysipelas. He was at once removed to Georgetown Hospital. His death occurred a few days later, on January 3, 1933.

Father Fleming will be rembered in the Province for what he was rather than for what he did. He held no post of distinction among us; he was neither a

great preacher nor a scholar; he erected no buildings, nor was he successful in soliciting "free-will-offerings" from the faithful. But hardly anyone was better known throughout the Province (except among our younger set), or we may add, better loved, especially by those who were in sorrow or trouble of any kind. He had his own way of winning confidence,—by actions more than by words, (although, be it said, he was never, on any occasion, at a loss for words), and especially by a perfectly unvarnished candor which prompted him to say quickly and bluntly exactly what he thought of you and your troubles. Father Fleming was several years older than most of those who entered the Society along with him, and this fact as well as his well-known goodness of heart led us in those early days to take our trials and tribulations to him on many an occasion. You could not find a truer friend, but if your tale of woe were the least drawn out or tended perhaps to verge on the dramatic, you would be promptly cut short with, "Well, why did you enter the Society? To enjoy yourself? Go away now, and tell your troubles to the Lord." Strange as it may seem, you would not regard this as a rebuff, but, well aware of the loyal sympathy that lay beneath this bluntness of speech, one did but trust him the more for his frankness. And as in small things, so in greater; as in his early years, so in later life. A warm heart and a blunt tongue made Father Fleming what he was. For it is only by way of corollary that we need to refer to the manifest honesty and simplicity of his character. He detested sham by native instinct. Hypocrisy was, I think, the only vice he had no patience with,—hypocrisy, and also disloyalty. And he exemplified their contraries in his own soul. "To him," writes Father Timothy Barrett from Woodstock, "the supreme thing was the 'cause,'—God's cause and that of the Society; and I think that it was partly this loyalty that made him loved by so many." And so too he was in every fibre a man without guile. He kept nothing up his sleeve. He

revealed his whole soul, not a part of it. In a word, he had none of the talents of the diplomat.

For fifteen consecutive years Father Fleming held the post of Minister at Georgetown or Holy Cross, and in both places his qualities had plenty of scope. Father Duane who was closely associated with him for many years bids us recall "his devotion and self-sacrificing attention to the ill and infirm in both these colleges; his zeal in providing means to make community life attractive; his thoughtfulness of the lay-brothers, who were never hurt by the brusqueness of his commands or admonitions, realizing his heart of gold and his complete understanding of their problems and difficult tasks; his unswerving loyality to his Superior in carrying out orders even though he may have questioned their wisdom or opportuneness; his forthright fearlessness in dealing with Ours when he had to admonish, and the absence of any hidden resentments either on his part or on the part of those corrected; and finally his whole-hearted hospitality towards guests, and especially towards the diocesan clergy." *Hospes venit, Christus venit.* When Father Fleming was Minister at Holy Cross, the clergy of the dioceses of Springfield, Providence and Fall River used to come there for their annual retreat, in successive relays, throughout a good part of the summer months. To make proper provision for them was no light task for the Minister, especially as it was complicated with the usual summer cleaning and renovation of the college premises. Year after year we used to wonder at the spontaneous and enthusiastic welcome shown to these successive bands of priests by Father Fleming. It is literally true to say that he came to know each of them by name, and standing at the college entrance during the long summer afternoons of their arrival, he would make each arriving group feel comfortable and at home by the warmth of his handshake, his contagious laughter and individual words of greeting.

It was during his tenure of office as Minister at Holy Cross that the Students Army Training Corps was established there. In those feverish days of preparation for the Great War the Government saw fit to take over the colleges of the land, in order to metamorphose their students into army officers. The U. S. Army practically took command of the school, through a detail of its own officers. They prescribed the curriculum of studies, controlled the discipline and regulated the routine of the day. It is not difficult to realize that the relations between these military officials and the Jesuit authorities were of the most delicate kind, the latter claiming certain inalienable rights over their students, the army officers prone to assert their mastery in every detail, yet neither willing to provoke any unnecesary friction. It is interesting to think of the plain-spoken Father Fleming involved in such a situation; hence it is a pleasure to set down the following reminiscences from Father John Lyons, the present Rector of the Novitiate at Shadowbrook, a sympathetic observer of these events. We shall see that Father Fleming usually carried the day, and not through diplomacy.

"During the hectic days of the S. A. T. C," writes Father Lyons, "he was our tower of protection and continuity. While the other members of the faculty were observing and wondering, he at once incorporated himself in the military unit as its self-constituted 'quartermaster.' To him it was a mere extension of his ministerial authority. Captains, lieutenants and privates were mere additions to his list of subjects; so they were treated, so directed. When the usual time came for the students' retreat, the army had to stand still and go into retreat. Nor was the army to be divided; the U. S. officers as well as the student regiments, nothing withstanding, were to make the retreat intact. In this he was adamant. Possibly it was because one of these officers had inquired of his

Catholic orderly if there was any reason why the Crucifix should remain in his headquarters. The answer given was a classic, very dear to the heart of Father Fleming. 'There is every reason, sir,' said the orderly, 'for not removing the commander-in-chief of all armies.' Not only was the likeness of the crucified Christ to remain, but Christ in the Sacrament of his love was to dominate that regiment as far as its 'quartermaster' could effect it. He was fearless in his insistence on things spiritual in those days. He excoriated an officer for exhibiting a screen-picture on physical fitness which he thought injudicious and excessive. 'See here now,' he began, 'you should be ashamed of yourself for that picture, and never again show another like it. We have teachings and sacraments to take care of all that. If their faith won't hold them, you and a picture won't. That's what I say.' The flash was over, and away went the white-haired minister with flaming cheeks and moistened eye." Thus Father Lyons. A realistic picture,—one that those who knew the man can easily incarnate.

It might be natural to gather from the above that Father Fleming was injudicious in his words and actions and reckless of consequences. Nothing could be wider of the mark. He knew instinctively when he could ride straight through a situation, and then, indeed, he made no detours. But he also realized when prudence was called for, and was proverbially on the side of moderation and restraint. In fact in spite of his high-handed manner with the army unit at Holy Cross, he afterwards received from the War Department a special letter commending his cooperation with their plans. This good judgment he amply showed as house-consultor for many years. It must be confessed that the arguments he would advance for his point of view in these deliberations might be untenable enough. He did not arrive at his judgments by a deliberate process of reasoning, but by a sort of intuitive common sense. They were not the less val-

uable on this account. This is illustrated by an episode in the annals of Georgetown College which occurred while he was Minister there. It may be pardonable to give a few details of this episode here, since, I believe, it never found its way into the pages of the WOODSTOCK LETTERS. "Now it may be told."

As the feast of St. Patrick, 1908, drew near, the students approached the Rector of Georgetown petitioning a holiday on that day, but, in spite of their repeated prayers, the Reverend Rector with the concurrence of Father Macksey, then Prefect of Studies, persisted in refusing. The wisdom of this stand has sometimes been impugned. At all events, it must be remembered that St. Patrick's Day had never been, nor is to this day, regarded as a sacrosanct occasion at Georgetown, as it was and is regarded in the schools of New York and New England. A holiday on the occasion was not a custom, but a privilege, and this year, in the opinion of both the Rector and the Prefect, the general spirit of the school had not been such as to merit any indulgence. The sequel proved this judgment at least to be correct. Dissatisfaction spread among the students, and on the evening of March sixteenth, in the "interrumpendum" between the first and second night studies, they staged a demonstration of protest. One and all they flocked into the quadrangle, milled about making loud noises, fiery orations were heard in different groups, and an impromptu bonfire, a very incompetent affair, was kindled not far from the old pump. Delaying for a few discreet minutes, at length Father Neary, who was Prefect of Discipline, put his long cloak about him, made his way into the noisy throng, and very quietly and unobtrusively marshalled one group after another back to their rooms. Looking back to this night after so many years, one can but wonder at the alarm that ran through so many of the teachers as they watched this

brief thunder-storm from convenient windows. More, however, was to follow. The next morning about ten o'clock when the present writer made his way toward his classroom for the usual recitation period, he was surprised at the unprecedented quiet that reigned in the college corridors, and was still more astonished when on entering the classroom he found, instead of his forty thieves, one solitary, wide-eyed day student who had just arrived from somewhere in Washington. To make a long story short, the students had disappeared. Immediately after breakfast they had all, without exception, quietly walked out of the gate into the city. Without leave or license they took the holiday so persistently refused, and when the day was over, returned to their rooms quite silently, perhaps a little shame-facedly, and earlier than might have been expected. Thus ended the comic-opera rebellion. Or rather thus it did not end. For all that long day of waiting for the return of the truants, the authorities were puzzled how to meet the situation. Punish the ringleaders! But how to detect the ringleaders? Some were for the most drastic measures. One irresponsible voice called for the suspension of the entire school until the Easter holidays. It was here that Father Fleming played his characteristic part. He was all for moderation. "It is a wonder you would not realize," he said to Father Macksey, "that you would have done the same thing yourself to honor St. Patrick when you were a boy at Boston College, and your own dear mother would have backed you up in your rebellion." Now, it was certainly no overweening loyalty to St. Patrick, as implied in Father Fleming's remark, that swept these students off their feet that day. But Father Fleming was not interested in his argument, but in the practical conclusion he advised. His advice was: "Never mind the ringleaders. Expel three or four of the most unruly students, ringleaders or not, on the ground of general indocility; but do so

instantly and without hesitation, this very night, as soon as they make their appearance." This policy was actually adopted. Its wisdom was soon visible. The whole incident was soon forgotten and the school sailed along on an even keel for the rest of the year.

The details of Father Fleming's life are of less importance. He was born in Troy, on the feast of St. Aloysius, 1861. Father Nicholson, his Trojan coeval, remembers him as a small boy, quite unathletic with large blue eyes and long bright curls, called Johnny, (a picture that ill fits the Father Fleming known in the Province), who attended the school of the Christian Brothers, and afterwards a small Latin Academy started at our Church in Troy by Father John Cunningham, a famous teacher of the old school in the New York Mission. It was only after an interval of several years that he entered the Society at the Novitiate at West Park on the Hudson. The sole survivors of the group that entered West Park with him are Father John Coughlin of the New England Province, and Father Bridges. The latter writes of Brother Fleming as a novice that "he was very demonstrative and outspoken, and at the same time unselfish and charitable, showing extraordinary interest in the success of others and sympathy with them in their misfortunes." Father Bridges also recalls the strenuous missionary excursions undertaken by Brother Fleming and the other novices for miles round the Novitiate among the laborers working on the West Shore R. R. then being built, traveling north and south through the schist and shale as far as their legs could carry them, rallying the workingmen up to the Novitiate for confession and communion, and teaching catechism in the booths along the right-of-way where the men boarded. Thus the curly haired Johnny of the Christian Brothers' school has already completely disappeared. After his Juniorate at Frederick and the three years of Philosophy at Woodstock there followed in regular order five years

of regency, Woodstock again for Theology, and, after an interval of two years, the Tertianship. This he made along with the other Tertians from this Province at the Novitiate of Florissant, Missouri. There he came under the influence of that wisest of spiritual directors, Father Henry Moeller, and of the stern but dearly beloved Minister, Father John Matthery.

To mention all the houses where Father Fleming took up his abode during the regency and earlier years of his priesthood would be to list all the then schools of the two Provinces with the exception of St. Francis Xavier's and St. Joseph's. In those days, it must be explained, the experience of our younger Jesuits was much more diffused than it is at present, and in his case changes of status were sometimes made necessary by poor eyesight, either to give his eyes a rest or for the purpose of attending upon special physicians. In 1906 he was appointed Minister at Georgetown, and in 1910 was transferred to the same post at Holy Cross where he remained under three successive Rectors, until an advanced diabetic condition necessitated a relief from so onerous a position. From 1922 until his death, with a brief interval at Leonardtown, he was engaged as operarius at Holy Trinity Parish, Washington.

"There could be only one Father Fleming," writes Father Lyons, whom we have also quoted above. "He was a man of quick emotions. What he felt was obvious; what he thought was immediately enunciated; and when it bordered on the irate, it was a flash that left no dust, no powder-marks behind it. Suspicion and jealousy could never thrive in his presence. He was too open in countenance and expression to allow an opportunity for astute surmisals. And no man in peace or storm ever lived more realistically the axiom, *Age quod agis*." R. I. P.

FATHER PETER KAYSER, S.J.

On November 14, 1933, Father Peter Kayser, S.J., died at Seven Springs, Monroe, New York. Towards the end of his life he spent several years at Canisius High School in Buffalo, where he celebrated his golden jubilee as a Jesuit in 1928. Four years prior to his death he had a stroke, which paralyzed his left hand and side, and prevented him from saying Mass. As time went on, his condition improved somewhat, yet he could not fully observe the rubrics of the Mass. He applied for a dispensation to the Apostolic Delegate in Washington, and his request was graciously granted. From that time until five days before his death he had the daily consolation of offering the Holy Sacrifice of the Mass. From Buffalo he was transferred to our Novitiate, Saint Andrew-on-Hudson. From there he went to Seven Springs near Monroe, which is the Sanitorium of the Novitiate, where he died.

Father Kayser was born in New York City, March 20, 1853. He was therefore in his eighty-first year at the time of his death. His parents came from Bavaria and were staunch Catholics. They had six children: four sons and two daughters. Peter was the fifth child. When he was only a few months old the family moved to Williamsburg, which is now a part of Brooklyn. He attended Holy Trinity parish school until he was thirteen, and then he went to St. Francis Xavier's College in New York. He made three years in two. At fifteen he quit college and went to work. He continued working until he was twenty-one, with an intermission of half a year, which he spent with the Benedictines at Beatty, Pa. At twenty-one he returned to college. From 1875 to 1877 he studied at Mount St. Mary's College, Emmitsburg, Md. After that he attended St. Francis Xavier's College, New York, where he received his A.B. degree in 1878.

August 14, 1878, he entered the Jesuit Novitiate at West Park on the Hudson. After that he went through the regular Jesuit curriculum in Frederick and at Woodstock, Md. In the Fall of 1884, he began his teaching at St. Francis Xavier's, New York. He taught there for four consecutive years. He made his fifth year of regency at Holy Cross College, Worcester, Mass. During those five years he taught Mathematics, Geology and Astronomy. Then he returned to Woodstock to study Theology and prepare for ordination. In the summer of 1892 he was ordained by Cardinal Gibbons. After ordination he taught for three years in Woodstock and New York. He lectured on higher mathematics in both places.

In September, 1895, he went to Frederick for his Tertianship. He had for Instructor the saintly Father Villiger. After his Third Year of Probation he was sent to Jamaica, B. W. I. He was accompanied by Father William Gregory. They reached their destination July 3, 1896. He remained on the Jamaica Mission until he was recalled in 1917. Missionary life at best is full of hardships, but it is also full of consolation. Father Kayser labored in Jamaica for about twenty-two years, and he left the island with regret. New places and new faces meant new graces for him. He had some very narrow escapes from death, and he gave credit to his Guardian Angel for his rescue. We shall never know until the veil is removed how many dangers to soul and body we have escaped through the vigilance of our dear Guardian Angel.

His life in Jamaica may be subdivided as follows: He taught for four years in St. George's College, Kingston. For the first time in his life he had an opportunity to teach the Latin and Greek classics, and he enjoyed it. He also taught English and other elementary studies at the same time. Bishop Gordon was superior then and Father Collins, who afterwards became Bishop, was Minister.

During the next three years he had charge of St. Anne's Chapel at Kingston, and of the parish school with some four hundred children. From there he was sent to the Above Rocks Mission. He enjoyed the work immensely. He had his own horse and could go where he pleased in search of stray sheep. He came to town every week, and he remained in that mission for five years.

The three following years he had charge of the inland missions with headquarters at Browns Town. He used to make a monthly visit to Kingston. A driver with a team of horses took him to Ewertown, and from there he went by rail to Kingston.

The next appointment was to Buff Bay Mission. He returned once a month by rail to Kingston. The distance of the missions and the nature of the roads obliged him to use buggy and saddle by turns. In some places the roads were steep and narrow, and it required considerable skill as a rider to surmount the difficulties and escape the dangers. Riding several hundred feet above a ravine or precipice is not very soothing for the nerves. But in some men the instinct of self-preservation yields to apostolic zeal. The history of our Catholic chaplains, of our Sisters of Charity or Mercy shows that these devoted men and women are the bravest of the brave. They rush in where soldiers fear to tread, but their Angels shield them.

From there Father Kayser was recalled to Kingston to take charge of Holy Rosary Chapel, two miles from the city. It was built by Father Maguire through the generosity of Miss Emma Byndloss, a colored young lady of Kingston. To this mission was attached a small free school taught by two Sisters of Mercy.

After his return from Jamaica in 1917, Father Kayser spent six years in Jersey City as parish priest and as Spiritual Father to the Community of St. Peter's College. In the summer of 1923, he was sent to St. Mary's, Boston, and two years later he came to Buffalo.

Father Kayser was very pious, very zealous and very active. He was a source of edification and inspiration to his fellow Jesuits. One who knew him intimately writes:

"His regularity and piety have always been for me a fount of inspiration and encouragement. I might add that his good example has also been a silent reproach to me if ever I ceased to imitate him. We were Scholastics together in New York during our regency. I was 'visitor' during the morning meditation. In heavy weather, when the ordinary man could scarcely hold up his head, I found Mr. Kayser kneeling on the bare floor without support, with his hands outstretched in the form of a cross. The man who can do such things has in him the stuff of which Saints are made. For twenty years Saint Teresa had to struggle hard with her morning meditation before she attained the higher form of prayer. It is possible that Father Kayser struggled for fifty years, and doubtless he will occupy a high place in Heaven. May he rest in peace."

The following letter from Father Kayser will illustrate the spirit that animated him:

Monroe, New York,

September 17, 1931.

"Dear Father Cormican, S.J.:

P. C.

I hardly know how to reply to your earnest request for edifying matter touching the Jamaica Mission. However, the following items may be of some use to you.

When I was sent from Kingston to the country missions of Jamaica, I resolved not to drink anything containing liquor. This resolve I kept faithfully

to the extent of 99 percent on all the country missions, where I worked for twelve years. A curious Chinaman, who kept a store is my mission at May River, wanted to know from my cook whether the Father didn't drink "lum". He said that Mr. T., the parson, drank it. Well, I didn't drink "lum" (i. e., rum) on the mission. Another missionary had a different story to tell. When asked by his brethren at home whether he drank rum on the missions and whether he liked it, he replied: "The first year I drank rum *cum aqua;* the second year I took it *sine aqua;* the third year *sicut aqua.*" This three-year missionary in all probability had a sense of humor rather than a taste for liquor. If he had been a drinking man, he would not be so frank in his admission.

I was obliged to travel rough roads or steep paths on horseback, and I had several falls. In the first mishap the horse fell, and I shot over his head. For future contingencies of a like nature I strengthened my soul saying to myself: "It was God's will I should fall. It was also His will that I should not be hurt." These two practical principles about God's will were similarly used on similar occasions afterwards. A missionary needs to have great faith in God's Providence.

Since my return to the States nothing has been before my mind more prominently or more frequently than the gratitude I owe to Mrs. Caroline Hohn, a widow of about sixty years of age. On my weekly departure for outlying missions, that good woman guarded the Brown's Town property. Near the priest's bungalow she had a small room and a smoky kitchen. She was always ready to chop wood for the priest, and equally ready to chop off the head of any intruder who tried to enter the priest's home in the priest's absence. I give her a daily memento in my Mass. R. I. P.

"Father Stewart" was a second benefactor. He was a man of seventy or eighty years. He was the son of parents painted black by the artist Old Sol in the tropical climate of Africa. He also deserves my gratitude. I know not what I would or could have done without him on the Preston Hill Mission. He was old and half-blind, yet he daily fetched me a bucket of fresh water from far up in the hills. In his latter years he had to grope his way from the hill to the home with a tin pail of water upon his unsteady head. He also gets a memento in my daily Mass. Caroline Hohn (white) and Father Stewart (black) are the two persons I want to meet in Heaven as my great benefactors. The former got 75c per week; the latter got nothing in the way of money. The rest of my salary went to purchase corn for my horse.

There are two other benefactors whom I remember daily at the altar. One is Obediah Davis (brown). His mother died when he was a child and he was reared by his grandmother, while his father was running wild about the country. At the age of fourteen he came to me. He was a simple, good-humored boy, looked after my horse and carriage, and all for the munificent sum of 75c a week, or three shillings. I had no more to give. In the fourth year I raised his wages to a dollar a week. Out of that princely sum he fed, clad and shod himself, so that on the third Sunday he might attend Mass and look neat at Church in his native place, May River. He could read fairly well and write a tolerable hand. Whether he be alive today or not, I don't know. But there is one thing I do know: I am sure he never laid hand on foreign property. I consider him my great benefactor. He was faithful to me. He would never take the full amount of his week's salary at one time. In four years he saved five pounds, that is, about twenty-five dollars. He went to Europe during the war, and on his

return he received his five pounds from Joseph Burroughs, a Catholic lawyer, to whom I entrusted the money for safekeeping. In fact, Mr. Burroughs increased the sum to six pounds by skillful investment and a kind donation. I wish I could get Oby, if alive, a position as a partial compensation for long and faithful service.

The other benefactor of mine is the boy, Pierre, the son of good, simple, Catholic parents. He served for six months or a year and he deserves my thanks. The only way I can reward his faithful service is to keep him in holy memory. I do not know whether he be dead or alive. The four benefactors just mentioned deserve and receive a daily memento in my Mass for their kind, faithful and loving service during my twelve years on the country missions of Jamaica.

My greatest cross was the difficulty of securing, retaining and paying Catholic teachers in the country schools. I had to cash the government checks and distribute the money in places far apart. Yet I was happy the while and would gladly have died where I labored.

PETER KAYSER, S.J."

BROTHER JOHN JOSEPH O'CONNELL

The Maryland-New York Province, and St. Aloysius' Church in particular, lost a devoted worker and a true son of St. Ignatius when Brother John J. O'Connell died August 22, 1931, after a faithful service of forty-three years.

Devotion such as his is one of the rare things we meet with but once or twice in a lifetime. Indeed, devotion to duty was the dominant note in his character of unvarying constancy and persevering fidelity. From this devotion sprang the remarkable gifts he possessed in a degree that set him apart as a soul that lived the

inner life and that loved the hidden life—his patience and childlike simplicity; his perfect self-control and undisturbed peace of mind; his equanimity for which above all he was conspicuous; his pleasantness of manner, betraying a peculiar charm of modesty, expressed in the tones of his voice and in his gentle bearing.

Charity seems to have been the keynote of his life as a Jesuit—charity that thinketh no evil, speaketh no evil and doeth no evil. Even externs realized the beauty of his character and sensed the source of that beauty. But to those living with him was given the opportunity to glimpse close at hand a soul filled with love of God and the neighbor, and the virtues that flowed from that divine charity. Every one knew its source. Many can recall seeing him on his frequent visits to the Blessed Sacrament kneeling rapt in silent prayer before the veiled Presence.

Brother O'Connell was born in Philadelphia, October 11, 1860, and was a parishioner of St. Joseph's, the old Jesuit Church in Willings Alley. He entered the Society March 18, 1886, at the age of twenty-six, in Frederick, Maryland. One who was his fellow novice made this observation of him: "I first met Brother O'Connell in the old Novitiate, Frederick, in 1886. The novices in those days spent their noon recreation walking up and down the cinder paths in the garden, or sitting under the old apple tree near Brother Powers' tailor shop. Three of us were sitting under the tree, when Brother O'Connell with his 'angel' passed by; he had entered that day. One of the novices, seeing the style of his clothes, made the not very charitable remark that the new recruit would last about a month. The others asked him, 'Why?' 'Don't you see he is a dandy?' was the reply. Well, a month came and went and the dandy was still with us, catching

the spirit of the rule and edifying everybody. I met him the next time twenty years later, and found him to be the same edifying observer of the rules that he was in the Novitiate. He was a patient, humble religious, always busy but doing his work quietly. He always met you with a smile, but I do not remember at any time hearing him laugh in a loud manner. There was an air of recollection about him wherever you met him. In my opinion he was a *'vir simplex et rectus, ac timens Deum, et recedens a malo'."*

Another who was an intimate observer of Brother O'Connell through many years said that his friends never knew him to have to reverse a decision or an opinion, so careful was he in making a statement or passing a judgment. His prudence was the complement of his charity. He corrected gently, quietly urging his own views; "it may have seemed that way to you", he would say, or "perhaps such and such a circumstance would lead you to say this, but I think, etc." That is the picture of Brother O'Connell which his friends remember: always kindly, charitable, and prudent.

In all his life this devoted Jesuit received but one status; for, leaving Frederick in the eighteenth month of his noviceship, he went to St. Aloysius' Church, where he spent all his years of labor until the end came at the Georgetown College Infirmary. He had never been sick before. He was resting a few days at the College when his illness took a fatal turn, and he passed away comforted by the Sacraments of the Church.

Brother's principal work was as assistant to the Procurator and as bookkeeper for the Church and Gonzaga College. He also had charge of all banking transactions. One who had been his superior for over ten years, and under whom Brother O'Connell handled all the monies of the church and rectory, spoke of him

as a splendid bookkeeper; he admired his beautiful handwriting, and said that his accounts were always kept up to date and ready for inspection. He never remembered seeing him excited or disagreeable, but in his official duties always a model of patience and good judgment, often under circumstances not easy to endure with unruffled patience.

He took charge of all the collections in the church, and trained a corps of efficient ushers for handling the crowds that flocked to St. Aloysius' Church. He was present at every service in his forty-three years, and probably heard every sermon preached in the church during that time. As excitator he never missed the five o'clock bell for rising, or opening up the church doors for the early Masses.

His room, with one window so high that he could never look out, was a sermon on poverty. He depended on an alarm clock that ticked away his many years, though its face was badly cracked and it had one foot missing; but Brother provided a paper box that held the clock upright so that its short-comings never affected its punctuality. With his regular work he found time to manage the wine cellar, and to serve at table for many years with a careful attention that edified all.

Among the traits that marked him as a religious man were his silence and prayer; and being gifted by nature and grace with an even temperament, he was never over-elated, nor on the other hand did sadness ever appear in his exterior.

He had many occasions to help the distressed and unfortunate; and the poor blessed his name, for his self-effacing reserve never let his left hand know what his right hand did. He had more friends who knew and admired him than probably anyone else in the community. His genial smile and cheerful charity endeared him to all. He knew every father and mother

in the parish, and most of the children. Of the thousands of Catholics of Washington, who in the course of his long service knew him and spoke with him, none ever received but a kindly answer and a pleasant word, as his charity had no favorites; and the news of his passing away was accepted by all with a whispered prayer that God would be good to the inoffensive soul of this religious man who understood concerning the needy and the poor and the unknown.

God has taken Brother O'Connell home where there is no more labor nor worry, to enjoy a well-earned rest and peace, and where he has found all those dear Fathers and Brothers whom he knew and loved, and where with the Society triumphant, he will praise and bless God forever. May he rest in peace!

A. M. D. G.

Books of Interest to Ours

"Let Us Pray" Series, IV: Creed, Confiteor, by Rev. Francis P. LeBuffe, S.J. The America Press, New York; Price $.30.

This is the latest addition to Father LeBuffe's new series of devotional works, and in every respect it is up to the mark set by its predecessors. The "Let Us Pray" Series developes popular prayers according to St. Ignatius' Second Method of Prayer. In this volume, the author has suggested a wealth of thought centered about single words or phrases of the Apostles' Creed and the Confiteor. His apt use of Scripture texts is most commendable. As the author himself remarks in the foreword, the book is not intended to be read, but to be *meditated.* Directors of Sodalities could well put the books of this series into the hands of their sodalists, thus to introduce them to mental prayer.

"Religious Certainty", by Rev. Martin J. Scott, S.J., Litt.D. Kenedy & Son, New York City. Cloth $1.50; paper, $.25.

If this latest book of Father Scott were submitted to a literary X-ray, the examination would reveal that the author put flesh and blood of a healthy apologetic that is both convincing and persuasive around these four theses: That Christ is God in the true sense; that He established a Church; that He guaranteed this Church perpetual existence and immunity from error in teaching religious truth; that the Church so established is the Catholic Church. Father Scott uses many examples from his own experience that make this book palatable reading: thus on page 21 he narrates the religious experience of John Moody as an instance of the logical appeal of Catholicism to a mind the most acute and at the same time removed from any influence favorable to Catholicism. Besides the apt and modern examples, another fine characteristic of this book is the keen psychological analysis of the problem so often mulled over by the thinking Catholic: "What obstacles keep men from accepting the Catholic Religion?" "Three things are necessary for one who would attain religious truth. First, a sincere desire to know the truth; second, a logical examination into the matter in question; third, the courage and good will to follow one's convictions." (Page 99; also page 19.)

In these days when the debacle of "isms" is confusing all thinking men and when Atheism in particular is stooping to all kinds of propaganda, it would be well that the ordinary Catholic had in his home a book like "Religious Certainty" not only to stimulate his own faith but to launch a counter-attack in the cause of "Catholic Action."

"*Principles of Social Economy*", by Rev. Valère Fallon, S.J., Doctor of Political and Social Sciences, Professor at the College of Philosophy and Theology of the Society of Jesus, Louvain. Translated by Rev. John L. McNulty, Ph.D., Professor at Seton Hall College. Revised and adapted for the United States by Bert C. Goss, A.M., D.C.S., Instructor in Economics, New York University. Benziger Bros., 1933.

As we read in the preface to the first French edition, this work is fundamentally a résumé of the lecture course given at the College of Philosophy of Louvain and at the Technical School at Liège by Father Fallon, S.J. He writes with an authority born of long experience in the research field of economics and of profound study of the governing principles of that science.

Father Fallon makes use of the simple and natural sequence of economic activities, namely, production, distribution, exchange and consumption, and the varied and complex functions of these activities are explained clearly and concisely. Theory is supplemented with confirmatory statistics which are up-to-date and not too burdensome. To all this Professor Goss has added the most recent developments affecting economics in the United States, such as the National Industrial Recovery Act of 1933 and the Federal Securities Act of 1933, both of which are the subject of much controversy at present.

The author is careful to insist that economics cannot be properly studied apart from man and *what he is, psychologically and morally.* He writes: "The study of man, of his needs, his desires, springs, properly speaking, from Psychology and Ethics." Nor does he hesitate to point out the salutary influence of Religion in bringing about and fostering this natural and necessary relation of economics to man. "Religion," he says, "exercises over economics an influence of first-rate importance. It fixes the supreme purpose of our lives and, beginning

with our activity in all fields, the field of economics being included, it shows us in the enjoyment of our earthly goods a way of leading a useful, worthy, virtuous and charitable life. . . ."

The bibliographies at the end of each chapter form in themselves a useful and handy source of references. The publications noted are practically all of very recent date, and bring to us the conclusions of such modern economists as J. N. Keynes, Thorstein Veblen, R. T. Ely, Right Rev. J. A. Ryan, Irving Fisher, H. G. Moulton and E. W. Kemmerer.

The appendix contains an informative "Survey of the History of Economic Doctrine" and the complete text of "A Statement on the Present Crisis," issued by the Bishops of the Administrative Committee of the National Catholic Welfare Conference in 1933.

"The Story of Auriesville", by Hugh P. Donlon. Harrigan Press, Worcester, Mass.

"The Story of Auriesville," by Mr. Hugh P. Donlin, a newspaper man of Amsterdam, N. Y., is a very good life of the American Martyrs, with special emphasis given to St. Isaac Jogues, St. Rene Goupil and to Auriesville, the scene of their death in middle New York.

The story is interesting and will hold the interest of the Catholic reader who is uninformed on things Indian. The narrative opens with a red-skinned runner coming along a narrow trail towards Ossernenon eager to announce the bad news of the coming of the Black-robe Jogues. The story closes with a description of Auriesville today with its huge artistic basilica that is so frequently crowded with thousands of pilgrims from all parts of the surrounding country. There are one hundred and seventy-six pages in this book, and it is so written that one can easily and quickly make or renew his acquaintance with the Jesuit Martyrs of America, especially those who moistened with their blood the soil of our own country, that has yielded

A. M. D. G.

VARIA

From the Eternal City

Father McCormick Rector of Gregorian University

Father Vincent A. McCormick, Rector of Woodstock College until last September, was recently appointed to the Rectorship of the Gregorian University, the first American to hold this distinguished post. Woodstock offers its congratulations to its well loved Father and prays for his success.

Death of Father Maurice De la Taille

Part of a discourse of Father Lazzarini to the Roman College:

"On October 24th, the sad news of the death of Father Maurice De la Taille reached us. If I were to pay heed only to the impulse of my heart, or attempt to reckon the esteem merited by a man of such profound learning, this account would be by no means brief. Our periodicals, however, (*Gregorianum, "Sint Unum," Liber Annualis*) will publish his eulogy; and these few words of mine will suffice for the present.

"Father De la Taille was among the first three professors appointed by our University to lecture in the course *"Ad Magisterium"*; and he was assigned to the work of teaching speculative theology. He fulfilled his office for many years in such a distinguished manner that the students, whose minds and hearts were, in a very real sense, formed by him, followed his lectures

with the greatest attention and enthusiam. They saw in him a man of keen intellect, deep wisdom and most painstaking erudition; who was not satisfied merely with giving out what he had learned from other writers, but who, by meditating and assimilating the doctrines of others, was able to give them new significance through clear-cut formulas of his own devising, with the result that his doctrine was truly his own and not another's. In the earlier years of his teaching in this University, he finished the work entitled "Mysterium Fidei;" and it is not the least praise of this book that theologians who disagreed with his doctrine laud this work as an achievement of the highest importance to Theology. Indeed, future historians of Theology will be unable to disregard the significance of this book. Father De la Taille's elucidations have given a happy stimulus to more profound inquiries into the doctrine of the Sacrifice of the Mass, beyond all question one of the central points in Catholic teaching.

"But let this suffice: the present occasion does not warrant a theological discussion. For now the veil has been drawn aside and our very dear Father now beholds the Mystery of Faith in the vision of Divinity of which he spoke so sublimely. He has drawn nigh to that Victim Whose heavenly function and office he explained, in my opinion, so brilliantly, and through Whose merits he has won Eternal life, as his life of virtue leads us to hope."

CHINA

The Yellow River in Flood

The Yellow River bursting suddenly from its normal bed, has devasted the extreme southern part of the Mission. Father Joliet and others write: "The river has broken its course, and is rushing over the country. The

head of the first wave rose to a height of more than a metre. The extreme South of the mission is submerged; many thousand of our Christians have lost everything they possessed. General opinion is that the river definitely is changing its bed, not merely flooding its banks. This unfortunate occurrence just happened to coincide with our harvest. Those who heard the warning cry that the waters were approaching, and did not rush instantly to their homes, were drowned in the fields; in the villages, the inhabitants climbed into trees, or built scaffolds with their beds, tables and other furniture. Those who delayed too long in the clay houses, were crushed in under the caving roofs. Wherever there were any trees, (and they are quite scarce in this region), the natives, surprised by the vehemence of the flood, clung to the branches as their only protection; in fact, in one village for seven days the villagers ate nothing but the leaves of the trees in which they had taken refuge. One of the Catechists of Père Joliet had built a raft for rescue work, but it ran aground in the middle of a meadow. After three days of complete fast, he succeeded in swimming two kilometers to rescue his six companions.

Amidst the general distress, it is impossible to estimate the number of victims. Within a few days, this entire region was converted into a huge lake. In place of villages, there emerge the upper boughs of a few trees, and occasionally the upper story of a house,—though tall buildings are by far the exception in these parts,—perhaps one in every dozen villages. The crops which at harvest time had reached their full height were entirely destroyed. Calls for aid have been sent out to all parts of France, and relief funds are expected at any time.—"*Chine, Ceylon, Madagascar.*" (*Révue Trimestrielle illustré des Jésuites Francais du Nord et de l'Est.*)

Congress of the Eucharistic Crusade

The Eucharist Crusade had its start in Zi-Ka-wei in 1928. Since then it has spread to Shanghai and the neighboring countries, and, thanks to our publication devoted to the Eucharistic Crusade, "*The Hyphen,*" it spreads its sunshine even beyond our district proper. The new books we have published through the printing house of T'ou-sè-wè, to make the Crusade known, to set forth its aims, its methods, the establishing and directing of its branches, are everywhere well received.

We have received requests for information on the project from almost all the provinces of China, Manchuria, and Mongolia; subscribers to our bulletin are numerous and the sale of the insignia of the Crusade shows interest. The centers of several provinces send us regularly each month their spiritual treasury, and often along with it a short account of the activities of the parish-groups. All this information is published in the "*Hyphen*".

Through the reports sent in we are kept in touch with the following sections: the Ngan-hoei, 130 crusaders in two groups; the Ho-pe, 411 crusaders divided among 15 groups; the Ho-nan, 83 in two groups; the Fou-kien, 32 crusaders, one unit; the Koang-tong, 80 crusaders in three groups; Che-kiang, Shan-si, and Manchuria.

In the province of Kiang-sou, we have 878 crusaders, divided into 46 groups. That is but the beginning: there is still much to be done, and many districts to be brought in. But, at least, the ball has been started rolling. For some months past the idea of the Crusade has been taking hold, thanks to the publicity and preparation for the Eucharistic Crusade Day set for June 1st.

The Congress was held at Zi-ka-wei, on June 1st, 1933, and for a first attempt, it was encouraging. Congratulations and words of encouragement came in

from all quarters. The only thing lacking up to the present is a good set of "boosters." The fine success of our first demonstration gives reason to hope for a more general movement towards the establishing of groups of crusaders in the near future. There is some talk to be heard everywhere about the Crusade. Teachers are beginning to realize its importance and the part they themselves ought to take in promoting it. His Excellency, Monsignor Haouisée, whom the little French Crusaders of Mans have named the "Bishop of the Crusaders", never misses an opportunity to foster good will and to encourage the least experiment made in this direction.

It was to spur on the groups already existing that His Excellency resolved to hold the celebration of June 1st. Impressive ceremonies succeeded one another throughout the day. The Communion Mass, celebrated at six o'clock in the morning, brought together three hundred crusaders to pray for the success of the Congress. Soon after, in trucks and motor-cars, there poured into the square before the Church enthusiastic groups of Crusaders from Shanghai, dressed in colorful Chinese apparel, and all wearing the insignia of the Eucharistic Crusade, with some sporting scarfs or uniforms. Each group gathered about its own banner, set off with the colors of the Crusade.

About 8:15 began the long, white procession of the crusaders from Seng-mou-yeu, shy little girls, keeping close together, and carrying in their hands lilies or palm branches. They sang very smoothly and with childlike freshness of voice "Ngou-gneu T'iet-su" (We desire God) . A little later all the boy crusaders formed in procession in front of the Bishop's residence, and accompanied His Excellency to the Church of St. Ignatius, singing in Chinese the same hymn. Before long almost 700 enthusiastic crusaders, boys and girls,

filled the great nave, and Monsignor entered, raising his hand in benediction as he passed. The little throats burst into another hymn in Chinese: "I am a crusader; that is my glory"; and the ceremonies began.

During the course of the Mass, three students from the seminary explained the liturgical ceremonies and suggested aloud practical applications as set forth in the book, " The Mass of the Crusader", which has been translated into Chinese. At set intervals, prayers were recited in the Chinese fashion. An impressive ceremony took place at the Offertory. Each of the little captains of the different groups came forward and genuflected before the Monsignor's throne. There followed a presentation of 154,628 grains of wheat to represent the number of prayers, communions and sacrifices offered during the month of Our Lady for the success of this day. With these grains of wheat the Carmelite nuns of T'ou-se-we were to make 2,750 hosts to be distributed at the first Masses of the seventeen new priests ordained on the 10th day of June by Monsignor Haouisée.

After Mass, the Crusaders assembled in the hall of St. Louis' school. Reports were read on the activities of the different groups. Of these one is worthy of special mention: that of the youngest group in the movement, declaimed with gestures by a little fellow seven years old, and setting forth the Eucharistic life of the group established in the school of Pius X (Zah-seh-yeu in Zi-ka-wei).

The afternoon was given over to play. The boys—466 in number—were the guests of Reverend Father Henry, Rector at Zi-ka-wei; the girls—167 of them—the guests of the Monsignor.

Later all were assembled in the Church again. His Excellency read an Act of Consecration to the Sacred Heart, in which the children joined with the same ardor that characterized their attendance at the morning Mass. The voices of boys and girls blended in

the strains of hymns to the Blessed Sacrament, and Our Lady, and their devotion reached its peak in the singing of a "Te Deum".

—*Relations de Chine.*

ENGLAND

Heythrop Sodality Summer School

How to train college boys for personal leadership in Catholic Action was the main problem before the Heythrop Sodality Summer School, which met this year from August 19th to August 22nd. The school had an essentially practical end—a closer co-operation between the Heythrop Academy and the College Sodalities.

The program of discussion was as follows:

Personal Holiness—Need of the Interior Life: the Sodality Way.

History of the Sodality up to the Suppression

Boy's Clubs and the Sodality.

A Binding Force of Catholic Action.

History of the Sodality since 1830.

An Eye-Witness of the Sodality and other Youth Movements on the Continent.

The Sodality and the Missions.

The Sodality and the Retreat Movement.

The Sodality and the S. V. P.

Pilgrimage to the Lady Grotto.

Some of the suggestions offered were a Joint Pilgrimage of College Sodalists to Lourdes, and an annual Sodality Summer School at Heythrop for the boys from the College Sodalities.

In the discussions, the following three points were emphasized:

1. The all important position of the Director. He makes or mars a Sodality.

2. The Section plan ought to be much more widely spread. Wherever the Sodality flourishes, it is on these lines. Some or all of the following sections should be functioning in every Sodality: Eucharistic, Catechism, Retreats, Foreign Mission, Social Work, Press, Catholic Evidence Guild.

3. Devotion to Our Lady is at the very heart of the Sodality, and will enable us more than anything else to develop truly spiritual and apostolic men in this twentieth century.

Death of Father John Donovan, Noted Scholar

Father John Donovan died on July 6th, 1933, at Tralee. He will be remembered for his work on the authenticity of the Gospel of St. John, published in the *Irish Ecclesiastical Record*, and soon to appear in book form, we are told. His brochure *Logia in Ancient and Recent Literature* was considered to be a complete refutation of Renan's most deadly arguments. *The Irish Catholic* says of Father Donovan: "He was one of the best Greek scholars in Europe, and it was this Greek scholarship that enabled him to lay many of these Higher Critics low." R. I. P.

Father Herbert Lucas, S. J.

Former Contributor to "Woodstock Letters"

Father Herbert Lucas, S.J., one of the oldest Jesuits in England, died on Tuesday September 12th, at St. Bueno's College, St. Asaph, North Wales. He was aged eighty-one years and had been a member of the Society of Jesus for sixty-four years.

A native of Croydon, Father Lucas was a son of Edward Lucas and a nephew of Frederick Lucas, M.P., founder and first editor of the Tablet.

Educated at Beaumont College and London University, he was ordained in 1885. He held various college

appointments including that of Professor of Sacred Scripture at St. Bueno's College and became known as a preacher and theological authority. He wrote a life of Savonarola and contributed to the Catholic Press.

He served on the staff of St. Francis Xavier's from 1908 to 1916, and again from 1929 to 1931. Between these periods he was attached to St. George's, Worcester.

In 1919, he celebrated the Golden Jubilee of his entry into the Society of Jesus, and in 1931 he went to St. Bueno's College owing to failing health.

Father Lucas was at one time a frequent contributor to the WOODSTOCK LETTERS, and we mourn his departure. The sketch of his career given above is taken from *The Universe*, September 15, 1931.

FRANCE

Catholic Action in Philately

To a watchful Jesuit philatelist, Father Veber, of the Apostolic School in Florennes, France, is due the credit for having thwarted the plan of the Soviet to circulate a foreign issue of "godless" stamps. The Vatican was informed, the papal nuncios appealed to the various governments, and the Universal Postal Union has refused to authorize stamps that might offend any recognized nation. Father Veber was rewarded by His Holiness with a special blessing and some very valuable stamps.

INDIA

The Pope and the Jesuit Missions in India

On May 27th, 1933, the seven Superiors of the missions in India entrusted to the Society of Jesus, were

presented by their Superior General to the Holy Father.

After giving them his hand to kiss, the Holy Father expressed his sadness at the thought that out of the 80 million souls confided to the care of the Jesuits in India, only 1 million were Catholics. For it is "sad to think that so many souls do not yet know the way of salvation given by Christ." Yet at the same time the Pope was pleased with the zeal and generosity of those who work among those 80 millions.

Then he continued: "In beholding you before Us, we have at the same time the great vision of all the hard fields wherein you labour, of all those missions which are so to say, embodied in you, and in which you labour with confidence and courage, despite the great difficulties. While then looking on this vision, We bless you, the more so as we are in the Jubilee Year of Redemption, and the missionary work is but the bringing to every individual soul the fruits of Redemption."

Then the Pope begged the Superiors to convey to all those among whom they labour, and especially to those who cooperate with them in the great work, His paternal and special blessing, as a token of his special affection and gratitude. *"Yes," said the Holy Father, "this blessing must be a sign of our gratitude, for We consider as done to Us what you do for every one of the souls confided to you, for every one of those dear children of Ours."*

The Missions here concerned are those of Calcutta, Patna, Ranchi, Bombay, Poona, Goa, Calicut, Madura and Galle with Trincomali. That of Patna, the youngest of all, has 25 million inhabitants (with forbidden Nepal) and the oldest, viz. Calcutta, has 23 millions. The others have a much higher percentage of Catholics than the rest of British India, in which Catholics are not even one percent.

PHILIPPINE ISLANDS

Notes from Father Reith

THE COCKPIT

The boys in our Cagayan school had been making feather dusters in the Industrial Class. It was interesting to watch their work and I frequently visited the class-room. I asked them where they got the feathers they were using. "Down in the cockpit, Father; there are plenty of them." That led me to make further inquiries about the cockpit and cockfighting. "It's not the sport that's vicious so much as the gambling that accompanies it," one of our Fathers of long experience in the Philippines told me.

To obtain more taxes many cockpits have lately been opened where previously they had been barred by law. As a consequence, in Dansalan, and throughout the missions of Mindanao, I see many Moros and Christians training cocks for the fray. It's an arduous and patient task, evidently, and in the course of it the men and the cocks get to know each other pretty well.

Sunday is the regular day for the cockfights, and, sad to say, they seem to draw better than the Mass and church services. The cockpit varies in size and arrangement with the purse of the community it serves; but usually it is a rambling nondescript affair of rough boards and bamboo, desolate, dead and bare during the week but full of life when Sunday comes. Around it rises a multitude of stalls displaying food and wares to tempt the new wealth of the winners. The crowd gathers. The admission is paid. Soon the tiered benches around the arena are filled with eager "rooters," but not so full that there is not always room for more swarthy devotees with a few pesos in their pockets and an eye for winners.

The crowd grows attentive; all eyes are on the square "ring" down in the center. The birds are

brought in on the arms of the owners, one of whom is bareheaded while the other wears a hat for the more convenient designation for the bettors. The stranger are made; he hears a call from one end of a tier and a response from the tiers above or below. The bet is made. There are no stakeholders. The bettor's word is as good as his bond.

We missionaries say little against the sport though we do inveigh against the missing of Mass and the excessive gambling. There is very little recreation or amusement for these poor working people whose daily life is no bed of roses. Taken in moderation these cockpits may serve to prevent greater evils.

EPIDEMIC

For two years locusts have been infesting the fields of Mindanao and have almost brought famine upon the land. Now that that plague has subsided somewhat, another has come in the form of influenza. Half of the people in my mission have been attacked, especially the children. The disease is not violent, though it all but closed our school and kept the Padre on the go visiting the sick. The Moros seemed to be more successful in resisting the sickness than the Christians.

DEPRESSION

From the reports it would seem that not much theological learning is required of a Moro priest (sari). If the applicant has read the Koran or has been fortunate enough to get to Mecca he has all the requirements for priesthood. I was talking to a sari recently and I asked him how many wives he has. His reply was: "I used to have seven, but since the hard times I had to cut down to four."

PLANS

Bishop Hayes will be installed in Cagayan about the middle of November. Many problems are waiting

his decision and among them are Dansalan's. At present the Church does not own an inch of ground here. Even the rice-mill church building is not entirely paid for. The convento and school and the girls' dormitory are rented and the rental each month is a big item of expense. There is a suitable plot of ground for sale at present but I haven't a peso set aside for the purchase. If some of my good friends are looking about for a way of permanently assisting in the extension of the reign of Christ they could do no better than invest in Dansalan's future. One hundred and twenty-five thousand Moros, devoid of all Christian belief and culture, inhabit the region about Lake Lanao. The day of their conversion is here and the brilliance of the Sun of Justice is already shining upon them; a respectable church, school and dormitories in Dansalan would do much to hasten the high noon of conversion.

A Note on the Governor General

A dispatch published in the current issue of *The Christian Century*, a non-Catholic religious publication, gives prominence to the arrival of Mr. Frank Murphy, American Catholic Governor-General of the Island.

The dispatch quotes a prominent Filipino Methodist as saying of Governor-General Murphy: "At any rate he goes to church and that is better than most of the Protestant governors have done."

The dispatch further tells of a news reporter having asked the Governor-General about a report that he reads the Bible every day. The following reply from Mr. Murphy is quoted:

"That is so. I have the book on my table there. When I was in high school, my mother gave me this copy, telling me she wished me to read it. I have done so every day since. My Bible has been with me

through the war—I was two years and a half in service. It has accompanied me to Europe, gone back with me to America, and as you see, travelled with me all the way to the Phillipines."

Asked what particular benefit he derived from reading the Bible, he is quoted as replying: "I find in it not only much wisdom and beauty, much solid food for the soul, and poetry, but that discipline which is a necessity of human nature."

SPAIN

Excerpt from Monthly Bulletin of the Ebro Observatory

The dissolution of the Society of Jesus by decree of January 3rd affected somewhat the organization of the observatory. Nevertheless its scientific work has been conducted uninterruptedly as in former years, nor as yet has any branch of service been suppressed.

Since the observatory enjoyed full corporate rights (Royal Ordinance of November 18, 1913) and, further, was a recognized branch of Public Utilities (R. O. October 18, 1914), it was unaffected by the above-mentioned decree which declared all Jesuit possessions the property of the State.

Although the deed of foundation of the Ebro Observatory, signed at Tortosa on February 1, 1912, before the notary Don José Maria Llopis y Rodriguez, in compliance with all legal requirements, establishes in fact a Directory composed of members of the Society of Jesus, nevertheless Clause 16 of the same document provides for the contingency that said Directory might lapse by stating explicitly that in such case all rights of Directory pass to the Bishop of the diocese in which the observatory is situated.

When due to the dissolution of the Society of Jesus the Directory lapsed, His Excellency Don Felix Bilbao

y Ugarriza, Bishop of Tortosa, accompanied by the notary, Don Aurelio Prada Losada, came on the morning of February 1 to take over the rights of the Directory in accordance with the powers invested in him by the deed of foundation. Then he confirmed the undersigned as Director and administrator, a position held since 1919, and invested him with all the faculties conferred by the deed of foundation. This procedure was strictly legal, for though the decree dissolving the Society of Jesus forbids its members to live in community, it does not prohibit their holding scientific positions, such as Director of a private observatory. When the Directory brought this matter to the attention of the authorities, the legality of our situation was expressly recognized by His Excellency the Governor of Tarragona, who, as he told us, so informed the government in Madrid.

Though we had no desire to maintain ourselves in a position for which we received no remuneration, and which was onerous on account of lack of means and personnel, nonetheless we wished to safeguard the rights of the institution over which we had been placed. Naturally therefore when on February 1 an official commission came from Madrid to take over the observatory to ensure the continuance of its scientific work, we defended our rights and the legality of our status. This commission was presided over by Professor Don Honorato de Castro, Director of the Geographical Institute of Census and Statistics, and along with him, among others, were the Secretary of the Civil Government of the Province, the Alcalde of Tortosa, the Captain of the Civil Guard and the Commandant of the Barracks in Roquetas. In view of the juridical status of the observatory and of the stand taken by its Director, the President of the Commission wished to telephone for instructions to his superiors in Madrid.

Unable to get in touch with them during the three or four hours of his visit, Don Honorato de Castro decided to forego the attachment of the observatory and leave. All, however, as colleagues and personal friends, conducted by the Father Director, inspected everything carefully.

Some few days later, Saturday, the thirteenth of the same month, preceded by a courteous personal communication, a commission from the Delegation of Treasury in Tarragona came to the Observatory. This commission, as ordered by Madrid, made an inventory of the observatory buildings, equipment and furnishings, in order to transfer everything to His Excellency the Bishop. Through his representative Don José Faura Elíes, His Excellency registered the fact of his already having taken over the Directorate of this center, in virtue of Clause 16 of the deed of foundation which expressly empowered him to do so.

Up to the present there has been no change in the legal status of the observatory. At a special hearing granted the Directory on March 10th, the situation was fully explained to the Honorable President of the Generalcy of Catalonia, Don Francisco Macía, who manifested great interest in the scientific work of this center and guaranteed that as far as the Generalcy of Catalonia was concerned, our rights would be respected and that no limit would be placed upon the number of directive members necessary for the efficient functioning of the observatory.

The Directory has received many felicitations from Spain and abroad for continuing its services in charge of the observatory. Nor has there been any lack of kind friends who out of their generosity have supplied the subsidy formerly received from the State, but suppressed since January 1st. We have not even been paid the amount due for the first three months, during which, according to a decision of the Legislative Chamber, last year's appropriation was still in force. As a

result our financial situation is rather delicate, the more so because now the Directory has to attend to personal expenses, small though they be, yet which before were involved in the expenses of the Community of San José, now dissolved.

To all, then, who have helped us by their moral and financial support to carry on the scientific work of this center, we offer the testimony of our sincere and deepest gratitude.

LUIS RODÉS, *the Director.*

American Assistancy

SANTA CLARA RECEIVES MARCONI

Santa Clara's reception of Senator Marconi came about through the thoughtfulness of a Jesuit alumnus, Mr. Alfred J. Cleary, graduate of the University of San Francisco, (old St. Ignatius College). Mr. Cleary is Chief Administrative Officer for the City of San Francisco, and at his suggestion Mayor Rossi named Father James J. Lyons, S.J., as one of the reception committee for the civic welcome extended to the great inventor on the occasion of his visit to the Golden Gate. Following the gala reception given to Signor Marconi in the Rotunda of the City Hall of San Francisco, Mayor Rossi, while the group were in the Mayor's offices, suggested to Father Lyons, "Tell Senator Marconi you are the Rector of Santa Clara and that you want him to visit the University."

Marconi accepted the invitation with cordial approval and a visit to the institution with a dinner in Senator Marconi's honor was planned for Thursday, October 26th, at one o'clock.

At 12:35 Thursday afternoon, of that date, the the tapering silver form of the navy dirigible Macon,

pointing for San Diego, floated in a clear blue sky over the weathered pink tiles and bell tower of the old Mission Santa Clara. Word came almost at once by phone that the Marconi party, delayed somewhat at the Sunnyvale air-base in waiting for the Macon to take off, were now stopping after a brief visit at Stanford University for a greeting at the Herbert Hoover home near Palo Alto, and would soon arrive at the University of Santa Clara.

The Marconi party entered the University grounds at Santa Clara at 1:45. With Mayor Rossi, his wife, and Chief Administrative Officer Cleary and Mrs. Cleary were Senator Marconi and his wife, the Marchesa, and in the second car were L. Manzini, the Italian Consul-General in San Francisco, and Mario Perasso, president of the Italian Chamber of Commerce of San Francisco, with the Commandatore di Marco, secretary of the inventor.

His Excellency, the Most Reverend Archbishop Hanna, of San Francisco, had graciously accepted the invitation to preside at the banquet tendered the Marconi party, and with him at the door to welcome the visitors were Very Reverend Father Zacheus J. Maher, Provincial of the California Province, Reverend Father Rector, Father James J. Lyons, Mrs. George Sullivan, president of the Catala Club—the group of ladies, native daughters and descendants of the Spanish Californians, interested in the old Mission Santa Clara. Mrs. Paul Fretz, of Los Altos, president of the Catholic Women of Santa Clara County (a sister of Reverend Robert Johnson, Rector of St. Louis University) and Mrs. William J. Leet, leader of the Catholic Social Center of San Jose, also assisted in receiving the ladies and members of the Marconi party.

The group were taken at once to the guest dining room in Nobili Hall, where under the supervision of Brother Brancoli, the head cook, an Italian dinner was served which awakened the admiration of the happy

group of visitors so capable of judging Italian cuisine. In anticipation of the early repeal of the 18th amendment fitting beverages were served from the University's own vineyards. Senator Marconi expressed particular thanks for this thoughtful consideration, and explained that in the fatiguing strain of visiting in many other American cities both he and his wife found themselves at times almost faint for want of their customary Italian dinner wines.

At the banquet table were also present Ettore Patrizi, editor of *L'Italia*, of San Francisco, Sylvester Andriano, former Supervisor of San Francisco, and graduate of St. Mary's College, Moraga, with Doctor Umberto Olivieri, professor of Italian of Santa Clara University,—a noted Dante student,—together with Frank Ruiz of the Sons of Italy of San Jose, and Doctor E. V. Turco of the Italian Legion of San Jose. Father William I. Lonergan, Rector of the University of San Fransisco, was also present. Father Richard Bell, who had risen from a sick bed at the special plea of Father Lyons, shared with Senator Marconi the position of guest of honor.

During the dinner the Senator and Marchesa Marconi won all hearts with their charming simplicity and manifest pleasure at all that was being done to make their welcome a memorable one.

Just before the banquet news photographers had taken special pictures of Senator Marconi and Father Richard Bell chatting together about their early-day researches in sound transmission. More pictures were taken of the whole group at the end of the banquet, and all were then escorted to the well-equipped Science Hall where Father Eugene Bacigalupi, the present head of the Physics Department, has carefully preserved and set up all the apparatus constructed in Father Bell's independent efforts to perfect sound transmission.

Senator Marconi examined each instrument with keen interest, questioned Father Bell about them, noted the unique features of the various instruments, and ended by expressing his astonishment that Father Bell with so many valuable and original methods had not more widely publicized them. Father Bell took occasion to pay tribute to the man who was of the greatest assistance to him in his early sound transmission work, Professor John J. Montgomery. The latter possessed a rare mechanical skill and proved most ingenious in constructing the complicated apparatus which the inventive mind of Father Bell conceived as solutions for his problems.

While Father Richard Bell had never met Guglielmo Marconi until their afternoon together at Santa Clara, Thursday, October 26, 1933, the Jesuit had become interested in the Italian inventor's work while making his theological studies in Rome in 1900. Marconi, at the time, was the youthful professor at the University of Rome who was startling the world by his findings that he had worked out as a boy in England. He published pamphlets of his achievement and these were purchased by Father Bell just before sailing for the United States.

Father Bell's assignment, on his arrival in California, was to St. Ignatius College, now the University of San Francisco. Here he constructed apparatus according to the plans of Marconi, and in the Physics Theatre of the college, a demonstration room especially fitted up for public exhibitions by the former professor of Physics, Father Neri,—himself the first to demonstrate the use of electric light in San Francisco,—Father Richard Bell transmitted messages through the wall to another room, and then at a later date, putting Father Frederic Ruppert in charge of the San Francisco apparatus, Father Bell set up another at the University of Santa Clara. Between these two points wireless messages were transmitted in 1902.

Father Bell then took up the additional problem of sound transmission, to which he brought many original theories, and established sound transmission for short distances long before it was placed upon the market commercially.

After Senator Marconi had lingered more than half an hour observing Father Bell's apparatus, the party visited the Mission Church. This was beautifully restored to its primitive simplicity in 1929. The party walked forward to the altar rail where the Senator knelt in prayer. As the group walked out, The Commandatore di Marco whispered to Father Lyons: "It is not quite so beautiful as the Stanford Chapel, but you have that which makes it a church, the Blessed Sacrament."

Before the party entered their motor cars to visit the University of California, a picture was taken of Senator Marconi and Father Bell on the steps of the Old Mission, with a background of the tall palm planted beside the Bell tower by the early Italian Jesuits who fixed Santa Clara's university tradition.

MISSOURI PROVINCE

New College Religion Texts

A series of textbooks for college courses in Religion has been prepared by Fathers of the Missouri Province and published in time for the beginning of the fall term, 1933, by the Bruce Publishing Company of Milwaukee, as part of its well-known Science and Culture Series. Three books have thus far made their appearance: "Religion and Leadership," by Father Daniel Lord, "Christian Life and Worship," by Father Gerald Ellard, and "The Catholic Church and the Modern Mind," by Father Bakewell Morrison.

The purpose of these books is to place emphasis on the great religious truths and moral principles which

stir the thinking of today's college youth. "They are," says the Missouri Province News, "the outgrowth of years of co-operative and constructive efforts of religion teachers and students alike. It is undoubtedly from the Sodality conventions that much of the inspiration and suggestion has come."

The first book of the series is clearly an orientation in Catholic Life. Presupposing a background of fundamental religious training, the author builds upon this content, takes it out of the area of knowledge learned, and translates it into the details of Catholic student life. Father Ellard's contribution to the series endeavors to bring home to the student his position in the Catholic scheme of things. The bulk of the book is devoted to the Christian's participation in the office of corporate worship and in the Sacraments as fountain-heads of Grace, thus showing the divine seed from which springs the whole of Christian life and worship. Father Morrison's work deals with the philosophical and theological problems which may be called the intellectual foci of unbelief. Typical selections are: the alleged opposition between science and religion, religion as a purely personal affair, autonomous morals, the harmony of intelligence and faith, the divinity of Christ. The problems discussed in the book are timely, their treatment Catholic and modern.

Patna Mission's First Indian Jesuit Priest

On June 25, 1933, Mr. Charles Saldanha was ordained to the Priesthood at St. Mary's, Kansas. As he is the first Indian Jesuit to be ordained for the Patna Mission, and, as far as we know, the first Indian Jesuit to have been ordained in the United States,, we reprint the following notice of him from *The Patna Mission Letter*:

"Three hundred years ago the ancestors of Father Saldanha were Hindus of the Brahmin caste—the priestly caste. That a descendant of these people

should today become a priest of that order whose son, Blessed Rudolf Aquaviva, suffered death at the hands of that same priestly caste, is an event which must certainly be a cause of joy to that intrepid martyr of India.

"Father Saldanha is a native of Mangalore on the southwest coast of India. Many of the inhabitants of this city, including the family of Father Saldanha, are the descendants of Brahmins who were converted to the faith by the early Portuguese missionaries. Caste was not considered, except in marriage; but this distinction has kept the Brahmin families distinct from the other castes.

"In Mangalore Father Saldanha studied under the Jesuits, and again in Bombay, where he received the Master's degree at Bombay University. Soon after this he became Professor of Mathematics in the Karnatak College, where he taught for twelve years. It was during this time he met Father Westropp, and became aware of his own vocation to the Society of Jesus. It was due to his friendship with Father Westropp, who was later transferred to Patna Mission, that he chose to work among the American Jesuits.

"November, 1925, found Mr. Saldanha among the novices at Shembaganur in southern India. Soon after he was down on the plains teaching in Khrist Raja High School, Bettiah. His stay here was rather short for word soon came sending him off to America to take up his Theology in old St. Louis.

"The ready friendship and hospitality Mr. Saldanha received everywhere in the States surprised and delighted him. During the early part of his stay in Saint Louis he had many opportunities to lecture on India and the 'Whiterobes of Hindustan.' But as his studies advanced they became more exacting in their demand for all his time.

"With the change of the Theologate to Saint Mary's, Kansas, he found himself in a historic spot which fact

and fancy link up with the Indians—the American Indians (St. Mary's was originally an Indian school).

"Here in the Chapel of the Immaculata his anointed hands for the first time touched chalice and paten and his lips for the first time repeated the words of consecration.

"From India we send our congragulations to Father Saldanha rejoicing at the great favor God has granted him. Our own joy is also great for we see in him the first of the native clergy which is so dear to the heart of the Sovereign Pontiff and dear too to those in Patna."

NEW ENGLAND PROVINCE

Progress on New Dining Hall at Holy Cross

Work on the new dining hall was begun late in the summer by Charles Logue Company of Boston, general contractors. Plans for the erection of the building were projected in the fall of 1929 when the President of the College and the Board of Directors of the General Alumni Association launched an Alumni Fund Campaign to raise $300,000.00 for the erection of the building. To date a total of $221,439.86 has been pledged to the fund, $137,964.95 of which has been retired by payments.

The new building will face the main entrance to the grounds and will be located on the site formerly occupied by the old laundry midway between Alumni Hall and Loyola Hall.

OREGON

Occupation of New Novitiate at Sheridan

The first Mass was said in the new building on the feast of the Sacred Heart, in the temporary chapel on the third floor. The novices moved into the new

building the same day.

Although the building is now occupied by Novices, Juniors, and Coadjutor Brothers, it is by no means a finished structure. The outside is bare cement lacking its brick facing. The inside walls and floors of corridors and room are also bare cement.

Excavations for the new chapel began early in August. Since then the work has progressed quite steadily. Cement has already been poured for the auditorium, which is the basement of the chapel, and for the floor of the chapel itself. Forms are complete and pouring has begun for the chapel walls. It is hoped to have the new chapel ready for use late in December.

The temporary library is on the third floor. Occasional donations of books have helped very much. We have a fair collection of English classics, but are still sadly deficient in Latin and Greek texts, history books, and dictionaries. Some generous gifts of books have been received from different houses of the Province, and these are warmly acknowleged. A recent gift of the Harvard Classics was a welcome addition to our meager library. Our great need is for Bradley-Arnold's Latin prose composition, texts of Horace, Livy, Demosthenes, and the Greek tragedies.

Twenty-five second-year Juniors arrived June 27 and 28 from Mount St. Michael's. They traveled in two groups in automobile trucks, taking one day from Spokane to Pendleton, remaining overnight at Saint Andrew's Indian Mission there, and finishing their journey on the second day. Some books and their baggage also came by truck.

In the middle of July, Father Thomas R. Martin was named first Rector, with Father Wm. G. Elliot, Minister and Procurator; Father John Moffat, Socius to the Master of Novices. Father William Driscoll is Spiritual Father; Mr. Charles Kennan and Mr. Auvil teach in the Juniorate; Father Greenwood is also stationed at Sheridan.

The community at Sheridan is a large one. Six Fathers, two teaching scholastics, 52 Juniors, 39 Novices (and more expected), 12 Coadjutor Brothers, make up a total of 111.

August 7, nineteen novices knelt before the altar in the temporary third-floor chapel and pledged themselves to follow Christ in poverty, chastity and obedience. On September 15, five more took their vows. Two others, to follow shortly, will raise the number of first-year Juniors to twenty-six.

Schola Brevis was September 1. Rev. Father Rector teaches first and second-year Greek; Father Driscoll teaches Latin; Mr. Keenan has English, History, Pedagogy and Latin; Mr. Auvil, Latin and Greek.

Father Dinand gave the community retreat, beginning July 15th. The long retreat for the novices began September 28th and ended Sunday morning, October 29th, Feast of Christ the King.

MARYLAND-NEW YORK PROVINCE

Jubilarians of 1934

THE WOODSTOCK LETTERS congratulates the Jubilarians of 1934 on their fifty years of service spent gloriously for the spread of Christ's Kingdom.

Father Francis J. Lenahan	Jan. 22nd, 1884
Father Patrick M. Collins	Aug. 14th, 1884
Father Patrick F. O'Gorman	Aug. 14th, 1884
Father Martin J. Scott	Aug. 14th, 1884
Brother Rudolph Kiel	Oct. 8th, 1884
Brother Paul Smith	Oct. 14th, 1884

Honors Paid to Jesuit Martyrs

The canonization of the Jesuit Martyrs, Isaac Jogues, John de Brebeuf and their companions has aroused much interest in them among Protestants as well as Catholics throughout New York State.

The officers of historical societies and other groups of men and women from Lake Champlain to the Genesee Valley have invited, for the first time, priests, diocesan and regular, to give lectures and addresses, not only on the Martyrs, but also on the early missionaries associated with them. These invitations, as a rule, came from Protestants themselves, who have also devised other means of honoring the memory of these heroes of New France.

Thus, in Ticonderoga, on Lake Champlain, the citizens of the town have named the streets about the Catholic Church after Jogues, Goupil, Lalande and the protege of the missionaries, Tekakwitha.

In Syracuse, on August 16th, after making a magnificent parkway along Lake Onondaga, the leading citizens, mostly Protestants, insisted that the dedication should be conducted by Catholics and that only Catholics would deliver the addresses. Their reason was that the landmarks on the parkway were chiefly those consecrated by the missionaries and the French colonists,—the Jesuit well, the old Fort, which has been duplicated, enclosing the missionaries' dwelling and chapel. The great missionary, Le Moyne, was memorialized by the Rev. A. M. Thibbetts, S.J., of Auriesville, and by an Iroquois Indian Jesuit, Father Michael Jacobs, from Montreal who spoke in Indian and English. The recently consecrated Bishop Duffy gave the closing address. Thirty-three thousand attended.

On September 4th a new bridge over the Seneca River, near Auburn, was christened after the missionary, Menard; Protestants this time taking a prominent part in the ceremony. A Protestant Senator of the State of New York had a bill passed in the legislature authorizing the use of this title for the bridge. The principal speaker was again Father Thibbitts.

Sometime in October of 1933, a monument is to be erected by the citizens of Rochester and vicinity at Honeoye Falls, in honor of the missionary Fremin.

There is a move on foot to have the highway passing the Shrine of the Martyrs at Auriesville entitled Jogues Highway. A highway leading into Rochester is to be called after the missionary De Carheil.

What is most significant in all this is that it began only when the Martyrs were canonized and that the prime movers in it are not Catholics, but Protestants, and, through their interest in the history of these various localities, they are coming to know and to venerate the Martyrs and their missionary brothers, and that the number of invitations for lectures and addresses about them is on the increase.

AUBURN, N. Y.

New Bridge Named for Early Jesuit Missionary

While thousands reverently listened, speakers, Catholic and non-Catholic, Monday afternoon, Sept. 4, 1933, paid tribute to a courageous Jesuit priest, in whose memory the new Rene Menard Bridge, over the Seneca River on the Auburn-Seneca Falls highway, was formally dedicated.

Out of a dim past through nearly three centuries, the bravery and the high faith of Father Rene Menard were brought in vivid word pictures to a present generation, who know little of the humble missionary who was the first white man to settle in Cayuga or Seneca Counties and the first to establish a place of Christian worship in Western New York.

The dedication formed the climax of long weeks of preparation. Thousands had signed petitions to the state authorities that the state itself erect the handsome bronze marker in the center of the span on the southern side.

This is the inscription perpetuated in imperishable bronze:

To the Memory of
Reverend Rene Menard, S.J.
The first white resident
(1656-1658)
of the Cayuga Country who in bringing religion and civilization to the Indian villages of Tiohero (near Mudlock) and of Onontare (near Montezuma) passed many times over the Seneca River now crossed by this bridge
Dedicated to
the perpetuation of his name.
Erected by the State of New York, 1933.

The dedication was made possible largely through the indefatigable work of Rev. Dr. Edward J. Byrne, of the faculty of St. Bernard's Seminary, Rochester.

Dr. Louis F. O'Neill of Auburn presided, introducing the speakers: The Rev. A. M. Thibbetts, S.J., director of pilgrimages with the Shrine at Auriesville, where the Jesuits Jogues, Goupil and Lalande were put to death by Indians; Leonard H. Searing, president of the Cayuga County Historical Society and chairman of the Highway Committee of the Finger Lakes Association; and Richard C. S. Drummond, attorney and historian of Auburn.

The exercises were opened with prayer by the Rev. Alexander M. Stewart, Baptist clergyman of Rochester, whose father was head of the Rochester-Colgate Divinity School, and who himself is pastor of the Immanuel Baptist Church of Rochester. It was Rev. Mr. Stewart who originated the idea of naming the bridge for the Jesuit.

The climax of the whole program was the address of Father Thibbetts. Father Thibbetts, whose full speech we cannot, unfortunately, reprint here, thus sketched Father Menard's career: "It is indeed a re-

markable coincidence that we are today dedicating this beautiful structure to the memory of one of the most zealous missionaries of the Society of Jesus in this country, for Thursday, September 7th, is the three-hundred and twenty-eighth anniversary of the birth of that same missionary, Father Rene Menard, Apostle of the Cayuga Indians.

"After a stormy passage across the Atlantic, Father Menard arrived in Quebec in 1640 and joined that great band of dauntless, intrepid, self-sacrificing shock-troopers of the army of Christ the King, represented by Jogues, Brebeuf, Lalemant, Carnier, Chabanel and Daniel, who crimsoned with their blood the lands they labored in and caused it to produce a virile Christianity that withstood not only torture and death, but has long since ripened into a sturdy maturity. Is it any wonder then that Rene Menard went, almost at once, to the Huron Missions, where the brightly gleaming spark of his apostolic fervor was fanned to a consuming flame by the added examples of men like Le Moyne, Chaumonot, Dablon, Raganeau and so many others cast in the same divine mold, that produces not only great men, but raises them to a heroic stature. An urgent request for missionaries to the barbarous Iroquois is answered by Rene Menard and we find him, in 1656, with Dablon and Chaumonot—those mighty men of action—on the Onondaga Mission, establishing the Church of St. Mary's at Ganentaa, an event that was so fitly commemorated at Syracuse only a few weeks ago."

FORDHAM

Father Cox Gives Radio Addresses

Father Ignatius W. Cox, Professor of Ethics at Fordham College, gave a series of radio addresses over a nation-wide hook-up of the National Broadcasting

Company, beginning on Sunday, October 8th. The talks were given during the weekly Catholic Hour program. The general topic of Father Cox's talks was "God, Man, and Redemption"; and the particular topics on succeeding Sundays were, in order: "Eternal Love," "Creative Love," Frustrated Love," "Incarnate Love," "Extravagant Love," and "Abiding Love."

In his addresses Father Cox discussed the general position of atheism and agnosticism in the world today, showing that "the position of the agnostics, atheists and so-called liberals show nothing in their assumptions that can save man from the great economic, political and moral crises in which we are now placed."

GEORGETOWN UNIVERSITY

New Courses and Professors Added as University Begins Its 145th Year

Entrance Requirements for Professional Schools

Believing that mass production in education has been carried to an excess in this country, the authorities at Georgetown University have sought in recent years, more than ever before, to stiffen the entrance requirements of the professional departments. Especially has this been so in the case of the School of Law, which at one time had the largest student enrollment of any law school in the United States. The law school at Georgetown is of average size now, but with its requirements of college work for admission, the student body as a whole is much better fitted for the study of law, at least three-fourths being college graduates.

By requiring two years of college work to enter the School of Dentistry, the Georgetown authorities have taken similar steps this year to place that department

on a higher plane. One of the reasons for its grading as a "Grade A" school was the marked improvement made in the laboratory equipment of the school.

New Appointments to Medical Faculty

In the School of Medicine the most important addition to the faculty this year is the appointment of Dr. Owen Stanley Gibbs, a well known British medical scientist and former Rockefeller scholar, as head of the Department of Physiology. His assistant, Dr. Wilbur F. Potter, has just been released by the school to head a similar department in the University of Mississippi.

Dr. Gibbs, who came to Georgetown for the opening from the University of Georgia, has lectured at Johns Hopkins University and in Canada. He has conducted important research in pharmacology and physiology and has been widely recognized in medical circles. He has done more than any other scientist, perhaps, to perfect what is generally termed a "mechanical heart," a device with which he has replaced the heart of an animal and kept it alive for more than two hours by artificial circulation of its blood.

Another appointment at the medical school for this year is that of Dr. G. S. Hanemann, formerly of the University of Iowa, as Assistant Professor of Pathology.

Medical students at Georgetown, as well as the dental hygienists, have at their disposal the facilities of Georgetown University Hospital, one of the oldest and best known in Washington. Dr. James A. Cahill, well know Washington surgeon and member of the medical school faculty, was appointed chief surgeon at the hospital this summer. He succeeds Dr. George Tully Vaughan, who retired after serving the hospital for two score years.

Special Courses in Foreign Service School

Believing the student body at Georgetown University should be given every opportunity to observe, interpret and understand the revolutionary changes in government and economic thought now transpiring before their eyes, the officials of the School of Foreign Service have adapted the 1933-34 curriculum to meet these requirements.

Dr. William S. Culbertson, retiring Ambassador to Chile, who is en route to the United States, is to resume lectures at Georgetown terminated by several years of diplomatic life. He will conduct a special seminar on "World Economics" and will strengthen the Latin-American division of the school by lectures on "Relations Between the Two Americas."

Dr. Culbertson is one of the most experienced economists in the country. For years he was a member and vice-chairman of the United States Tariff Commission before he became Minister to Rumania and Ambassador to Chile.

Dr. James Brown Scott, Professor of International Law and Foreign Relations of the United States, has returned from Europe and has been lecturing at the University of Michigan during the summer. Dr. Scott will conduct three special seminars. One will deal with "The President's Control of Foreign Relations of the United States," in which he will explain the American system and its influences on foreign nations. The hesitancy and uncertainty created abroad by this American system was especially marked during the recent London Economic Conference.

Another seminar by the distinguished lecturer will deal with "The Protection of Nationals," a subject of growing importance because of the status of American citizens in disturbed areas of Germany, Russia and China. A third seminar initiates a study of political philosophy underlying and guiding the vari-

ous governments of the world in their international policies and dealings with other nations.

An economic seminar by Dean William F. Notz will apply close studies of the working of the new economic theories now engaging public attention in the general national recovery program of the Government. He will analyze such theories as the control of industry, agriculture and banking and finance by the Federal authorities. This course is especially adapted to those students desiring research in American domestic problems of 1933.

In the European history seminar an important development which has quietly been maturing on the continent during the past year or more, will be studied. Four of the European powers have aligned themselves into an economic and political alliance called the "little entente." With the spectacular rise of Hitlerism and the unrest it has caused in Europe, this bloc of central powers may assume an important function on the European continent. Dr. Leonid Strakhovisky, Professor of History, will conduct this seminar in collaboration with Dr. Andre Popovici, a former graduate of the school, who is now Secretary of the Rumanian legation.

"Capitalism at the Cross Roads" will be treated in a seminar by Dr. Edmund A. Walsh, S.J., regent of the school. He will analyze the permanent lessons of the depression. Current ethical problems will be proposed in this course, such as wealth, capital, control of industry, the powers and limitations of the state. Solutions of these problems proposed by Capitalism, by Socialism, Communism and Fascism also will be considered.

Eight new class halls and conference rooms are being added this year to the facilities of the Foreign Service School in the Healy Building on the Georgetown campus. This gives the school two full floors and part of a third.

New Courses in Law School

Dr. James Brown Scott of Washington, regarded as one of the foremost authorities on international law and foreign relations of the United States, has joined the faculty of the School of Law for the coming term. For many years Dr. Scott has lectured at the School of Foreign Service at Georgetown. He is a former solicitor of the State Department and has served as a delegate of the United States on more important international conferences possibly than any other man.

Dr. Scott will lecture on substantative International Law and Jurisprudence in the graduate department. Lectures on procedure before international tribunals will be given by Professor Fred K. Nielsen, also a prominent authority and a former solicitor of the State Department. The Georgetown officials believe these two courses will provide an unusual opportunity for students who wish to make a diligent study into the many phases of international law, a subject of increased importance at this time.

Justice Jesse C. Adkins of the District of Columbia Supreme Court is likewise giving a new course this year at the law school. It will deal with the administration of criminal justice. This course is based upon the code recently drawn up by the American Institute of Law which is being stressed in many law schools.

HOME NEWS

Celebration of the Beatification of Venerable Joseph Pignatelli;

Visit of the Apostolic Delegate

Woodstock's celebration in honor of the Beatification of Venerable Joseph Mary Pignatelli was the occasion

of the first visit to the College of the newly appointed Apostolic Delegate to the United States, His Excellency, the Most Reverend Amleto Giovanni Cicognani, Archbishop of Laodicea. His Excellency took over the post of Apostolic Delegate last June, when his predecessor, the Most Reverend Pietro Fumasoni-Biondi, was recalled to Rome by His Holiness Pius XI to be created a Cardinal.

A triduum of Benedictions of the Most Blessed Sacrament, in honor of Blessed Joseph, was held from November 7 to 9, with His Excellency, the Apostolic Delegate, officiating in Solemn Pontifical Benediction on the last evening. Later on the same evening, the guests and the community attended a play produced by the Theologians, and written and directed by Mr. Richard F. Grady, S.J., which portrayed various episodes in the life of Blessed Joseph Pignatelli. This dramatization was based on authentic biographical data, and presented in a vivid fashion many stirring incidents of the Society's history about the time of the Suppression, in which Blessed Joseph played so heroic a part.

At the conclusion of the entertainment, Reverend Father Rector welcomed His Excellency, the Apostolic Delegate in the following words:

"Your Excellency, it is my distinguished privilege to extend to you in the name of the Faculty, Scholastics and Brothers of the Sacred Heart College of Woodstock, a most sincere and a most cordial welcome on this occasion of your first visit to us.

"This welcome is offered to you first of all in your official capacity. To the great Catholic population of the United States you are the authentic representative of the Holy Father. Through you the august person of our beloved Pius XI is present to us. And we are happy to think that in expressing to you our sincere loyalty and our intense devotedness, we are at the same time manifesting that same deep spirit to the Chief Pastor of Christ's own Church. There is,

as a matter of fact, a special bond that binds this College to the Holy See and to the Eternal City—a tie which is distinct from the ordinary one which binds every Catholic institution and every Catholic individual to the great center of our common Faith. Just one hundred years ago, on March 30, 1833, His Holiness, Gregory XVI then occupying the See of Peter, was graciously pleased to endow Georgetown University with the power to grant in the name and by the authority of the Holy See degrees in Theology and Philosophy. When the Scholasticate of the Society of Jesus was transferred in 1869 from Washington to the present site, that papal charter was considered to accompany it. This original grant of the Holy See has lately been confirmed and renewed after the rearrangement of our studies in conformity with the Apostolic Constitution '*Deus Scientiarum Dominus*' making us in conjunction with Georgetown a University of Ecclesiastical Studies.

"Moreover it has been our privilege to number among our Faculty, during the century of its existence, men who afterwards rendered distinguished service to the cause of the Church under the very shadow of the Vatican itself. Cardinal Mazzella, Father DeAugustinis, Father Piccirillo, Father Brandi, all at one time or another labored here.

"But we want you to know that our affectionate and enthusiastic greetings go out to you not only as Apostolic Delegate to the United States, but also to you in your own person. It is our cherished hope that this first visit is only the foreshadowing of a deep friendship between Your Excellency and the community of Woodstock College.

"The thing that is now closest to your own heart is the very thing to which the members of this community have dedicated themselves and all they have,—that is, the welfare and the progress of the Church of God especially in this part of Christ's Kingdom. You

can show no greater mark of affection towards us than calling upon our resources whenever they may be of use to help you in your work.

"Whenever the distractions and the anxieties of your high office begin to press too heavily upon your soul, here you will always be able to find restfulness and solitude and prayerful quiet.

"You may count upon our constant prayers and our daily remembrances in the Holy Sacrifice of the Altar that the Holy Spirit may be with you at all times with His light and supernatural strength, to enable you to do the work that God wants done through your hands in this country of ours. Your Excellency, a thousand heart-felt welcomes to Old Woodstock."

His Excellency graciously thanked Father Keenan for his welcome, and said that he looked forward to much pleasant intercourse with the Woodstock community. Referring to the occasion of his visit, he congratulated the Society on the Beatification of another of its sons, saying that only his departure from Rome prevented him from having assisted at the Beatification ceremonies in St. Peter's. He told the Community that he had placed his mission in the United States under the heavenly protection of the Jesuit Martyrs of North America; and that when he called at the Curia to take leave of his friends there before sailing for America, Father General had presented him with some relics of these Saints which he keeps before him on his desk at the Legation.

The next morning, November 10th, His Excellency celebrated the Community Mass in the Domestic Chapel.

Guest Lecturers

On Thursday, November 23rd, a lecture on "Disarmament and Nazi Germany" was given by Dr. Tibor Kerekes, Professor of History in the College of Arts

and Sciences, Georgetown University. Dr. Kerekes, a graduate of the University of Budapest, travelled through Germany last summer, and lectured at the University of Vienna. Thus he was able to interpret the European situation in the light of personal observation. His lecture and the informal discussion which followed it evoked great interest.

On December 3rd, Father Wilfrid Parsons, Editor of *America*, addressed the Theologians on the economic problems of the day. Father Parsons' talks always appeal to the Woodstock community, and we take this opportunity to express to him our gratitude.

Father Neil Boyton addressed the Philosophers' Sodality Academy the same evening on the ever-interesting topic, "Boys." The choice of the speaker was entirely a happy one.

Death of Two Faithful Servitors

We take this opportunity to recommend to the Masses and prayers of all Woodstockians two faithful friends of the College and helpers whom God called to himself. At Mercy Hospital, Baltimore, October 21, 1933, died piously in the Lord James Halloway, whose memory remains with many of Ours. James Halloway, better known as Jim, served the College for many years in various departments, but especially in the scullery and, at the last, in the recreation and class rooms. Jim had been a first rate stone cutter in his day, had seen and known many cities and men before he came to us. When he died he was in his eighties; yet he insisted on working to the very end. It looked as if work were his very life. On Thursday, October 19, he came over from the Green House to go through his daily task, but had a weak spell and was finally induced to stay in his room. Friday he received the last Sacraments with great ferver. That same afternoon he was taken to Mercy Hospital, Baltimore, where

he died Saturday in the peace of God. He was a benefactor of the house.

For many years his was a familar figure in the corridors; his hat on at a rakish angle just as it struck his head, his age-old uncertain step causing one to wonder if he was strong enough to keep on his feet, his countenance so readily breaking into a lovely smile, his time-proven wise judgments on men and things, these made him almost an institution among us. He had a great reverence for the College, and had his own way of expressing himself. "Is this a high thinking day?" he once asked a puzzled Scholastic, not knowing whether it was a holiday or not. There were no thoughts higher than those explained in his classrooms. Jim, though of a philosophic mood, often suffered from loneliness. "Why," said he once, "if I want an intellectual conversation I take a walk out on the grounds and have a chat with myself." Who can tell what he went through when often in sole charge of the scullery he spent several hours every day with his hands in boiling water as he washed the dishes. Sometimes it was amazing to see how he stood it. Yet there he was ever working and toiling, his only break coming late after supper when he went to his room in the green house and read. He labored cheerfully to the last. In the olden times, now and then he would be seen deviating Granite-wards, but a loving duo or trio would soon have him in his room. It was not hard to bring him back to normalcy. And he got a great reward of work faithfully done for God's house and God's servants, for his death was peaceful and joyous and he met it with trustful confidence.

R. I. P.

The second one whose memory we cherish was a colored man. Friday, January 19, 1934, died Daniel Bennett, the second cook at the College for twenty-

five years. All old Woodstockians will remember the two wonderful brothers Gabe and Dan who gave such perfect service to the College. Dan began thirty-five years ago and after a short time took over the wash-house. Then, after ten years work there and in other departments, he became his brother Gabe's assistant; and we doubt if in the whole American Assistancy there has been more unselfish devotedness than we witnessed here in Woodstock for over a quarter of a century on the part of these two men. Under the general supervision of the Brothers August and Charles Abram the Bennett Brothers labored all those years for us. Night and day, holydays, holidays and class days they were always ready, always offering of their best for the welfare of the house. It is a very extraordinary example and well fitted to call forth our gratitude. Nothing seemed to stand in the way of their work. Of late years Dan has suffered very much and once in the past we thought we were to lose him, but God spared him to us and to the College, which today, January 22nd, is mourning his death. He spent the last couple of weeks in Mercy Hospital, Baltimore, "her most patient sufferer," as the Sister in charge called him. There Dan prepared immediately for his last great journey. Thence, fortified by the Sacraments he went into his eternity. January 22, we buried him down at our little Parish of St. Alphonsus: as it was a holiday a very large portion of the community was present at the Mass to pay sacred homage to him who had served the College so faithfully these thirty-five years. Mr. Bennett married the youngest daughter of one of the very finest of Woodstock's early loyal retainers, the elder Alfred Marshall. A large family remains to mourn their faithful parents.

R. I. P.

RETREATS GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

January, 1933, to November, 1933

	Retreats	No.
Diocesan Clergy:		
Fresno	2	68
Spokane	1	40
Religious Priests:		
Salesians	2	38
Seminarians:		
Maryknoll Juniors	1	100
	6	246
Sisters:		
Adoratrices, San Francisco	1	41
B. V. M.s, San Francisco	2	96
Carmelites (Spanish) Duarte	1	18
Compania de Maria, Los Angeles	1	10
Daughters of Mary and Joseph, Los Angeles	1	10
San Francisco	1	8
Good Shepherds, Los Angeles	1	20
Helpers of Holy Souls, San Francisco	1	22
Holy Cross Sisters, Fresno	1	10
Holy Cross Sisters, Woodland	1	42
Holy Family, San Francisco	2	162
Holy Names, Alhambra	1	111
Holy Names, Oakland	1	169
Immaculate Heart, Los Angeles	3	222
Little Sisters of Holy Family, Mt. View	1	28
Loretto Sisters, San Anselmo	1	9
Madames of Sacred Heart, Los Angeles	1	14
Menlo Park	1	28
San Francisco	1	28
Maryknoll Sisters, Los Angeles	1	22
Mercy Sisters, Belmont	2	107
Burlingame	1	114
Los Angeles	1	38
Prescott, Arizona	1	19
Sacramento, Academy	1	47
Sacramento, Hospital	1	25
Sacramento, Orphan Asylum	1	11
San Diego	1	48
Missionary Sisters (Italian), Burbank	2	40
Missionary Sisters of Our Lady of Guadalupe, Los Angeles	1	19
Notre Dames, Belmont	2	162
Santa Clara	1	57
San Francisco	1	85
Huntington Park	1	18
Precious Blood, Phoenix	1	23

	Retreats	No.
Presentation, Gilroy	1	30
San Francisco	1	52
Sisters of St. Joseph, Los Angeles	2	135
Oakland	1	54
Prescott, Arizona	1	34
Sisters of Charity of Incarnate Word, San Bernardino	2	38
Sisters of Holy Child, Pasadena	1	3
Sister Servants of BB. S.	1	18
Ursulines, Santa Rosa	1	42
	53	2,289
Laymen:		
El Retiro, Los Altos	29	553
Loyola High, Los Angeles	12	150
	41	703
Secular Ladies and Convent Schools:		
Dominicans, Mission San Jose, Alumnae	1	32
Good Shepherds, Los Angeles, Girls	1	100
Holy Cross Sisters, Woodland, Pupils	1	125
Holy Names, Oakland, College Pupils	1	200
Immaculate Heart, Hollywood, Pupils	1	125
Madames of Sacred Heart, Menlo, Pupils	1	60
Menlo, Women	2	71
Los Angeles, Pupils	1	90
San Francisco, College	1	110
San Francisco, Children of Mary	1	125
San Francisco, Cath. Daughters of Amer.	1	70
San Francisco, Professional Women	1	120
San Francisco, Public School Girls	1	34
Mercy Sisters, San Francisco, Nurses	2	88
Notre Dames, Belmont, Pupils	1	200
Belmont, Ladies	1	76
San Jose, Pupils	1	300
Marysville, Pupils	1	132
Social Service, Ladies	3	69
	23	2,127
Schools for Boys and Young Men:		
Belmont Military Academy	1	115
Brophy, Arizona	1	80
Bellarmine, San Jose	1	200
Loyola High, Los Angeles, Seniors	1	14
Loyola High School	1	450
St. Ignatius High, San Francisco	1	650
Santa Clara University	1	450
San Francisco University	1	400
Loyola University, Los Angeles	1	300
	9	2,649

RETREATS GIVEN BY THE FATHERS OF THE CHICAGO PROVINCE

September 1, 1932, to September 1, 1933

	Retreats	No.
Diocesan Clergy	15	1,434
Religious Priests	1	1
Religious Men	9	516
Seminarians	6	313
Daughters of the Heart of Mary	2	50
Sisters of the Blessed Sacrament	1	25
Sisters of Charity of St. Augustine	3	355
Sisters of Charity B. V. M.	13	1,011
Sisters of Charity	2	437
Sisters of Charity of Nazareth	4	707
Sisters of Christian Charity	3	195
Sisters of the Good Shepherd	4	58
Sisters of the Good Shepherd (Magdalens)	1	36
Sisters of the Good Shepherd (Preservates)	3	394
Helpers of Holy Souls	2	29
Sisters of the Holy Child	1	47
Sisters of the Holy Humility of Mary	1	170
Sisters of the Incarnate Word	1	13
Ladies of Loretto	5	277
Little Sisters of the Poor	1	25
Religious of the Cenacle	1	27
Sisters of Mary Reparatrix	2	70
Sisters of Mercy	11	631
Sisters of Notre Dame	17	1,746
Sisters of the Precious Blood	3	429
Sisters of Providence	4	545
Missionary Sisters of St. Francis	1	10
Sisters of St. Francis	2	283
Sisters of St. Joseph	3	630
Religious of the Sacred Heart	7	238
Missionary Sisters of the Sacred Heart	1	35
Sisters, Servants of the Holy Heart of Mary	3	148
Social Mission Sisters	1	5
Ursuline Sisters	11	1,062
Laymen	25	895
College Students—Boys	5	2,495
High School Students—Boys	7	2.521
Catholic Boy Scouts	1	150
Ladies	38	2,343
Nurses	7	465
College Students—Girls	9	1,295
High School Students—Girls	35	7,527
High School Students—Boys and Girls	15	3,060
Total	287	32,703

NEW ORLEANS PROVINCE

September, 1932, to September, 1933

	Retreats	No.
Diocesan Clergy	5	174
Seminarians	3	126
Brothers	5	242
Adoratrices	2	37
Benedictine Sisters	5	421
Blessed Sacrament Sisters	3	200
Sisters of Charity	2	60
Sisters of Charity of the Incarnate Word	10	663
Sisters of the Incarnate Word and the Blessed Sacrament	2	159
Dominican Sisters	4	238
Franciscan Sisters	4	46
Good Shepherd Sisters	3	35
Holy Family Sisters	2	167
Holy Cross Sisters	2	176
Holy Names Sisters	2	68
Little Sisters of the Poor	2	31
Sisters of Loretto	2	94
Sisters of Mercy	11	470
Most Holy Sacrament Sisters	5	168
Religious of the SS. Heart	2	80
Sisters Servants of Mary	3	55
Ursuline Sisters	7	300
St. Joseph Sisters	3	246
Various Religious Congregations	25	1,178
Boys	9	601
Girls	31	2,667
Parish School Children	4	470
Public School Children	10	2,200
Ladies	17	1,217
Laymen	29	863
Inmates	5	528
Nurses	5	188
Totals	224	14,166
Tridua to Religious	18	525

FRUCTUS MINISTERII
NEW ORLEANS PROVINCE

September 1, 1932, to September 1, 1933

Baptisms	2,370
Converts	293
Confessions	676,773
Communions	1,451,710
Marriages	430
Revalidations	142
Extreme Unctions	1,110

Catechetical Instructions	7,052
Prepared for First Communion	3,847
Prepared for Confirmation	1,629
Exhortations	1,367
Sermons	7,431
Retreats to Clergy	5
Retreat to Religious	109
Retreats to Laypeople	110
Missions	68
Novenas	79
Tridua to Religious	18
Visits to Hospitals	3,995
Visits to Prisons	86
Visits to the Sick	11,496
Sodalities	84
Sodalists	6,769
Members, League of Sacred Heart	6,980
Boys in our Parish Schools	2,268
Girls in our Parish Schools	2,323
Attendance, Sunday Schools	2,208

PROVINCIAE CHICAGIENSIS
VITA FUNCTI
A die 1 Oct. 1932 ad diem 30 Sept. 1933

	Annus Aetat.	Relig.	Obiit.
C. Joannes E. Dillon	75	32	2 dec.
P. Augustinus H. Bennett	43	21	4 dec.
P. Justinus F. De La Grange	58	13	26 jan.
P. Fridericus L. Odenbach	75	51	15 mart.
S. Paulus A. Walker	27	8	19 febr.
P. Philippus C. Dunne	63	43	5 mai.
C. Daniel E. O'Leary	63	42	8 jul.
P. Jacobus McCabe	75	54	1 sept.
Ex Provincia Missouriana			
P. Raymundus J. Conway	41	19	15 oct.

R. I. P.

PROVINCIA OREGONIENSIS
VITA FUNCTI
A die 1 Jul. 1932, ad diem 1 Jul. 1933

S. JOANNES Q. ADAMS, nat. Tacoma (Washington) 25 oct. 1905; ing. 2 aug. 1928; Schol. approb.; ob. Spokane (Washington) 2 dec. 1932.

P. PATRITIUS J. MAHONY, nat. Co. Tipperary (Hibernia) 20 sept. 1867; ing. 17 sept. 1887; Prof. 4 Vot. 2 feb. 1906; ob. Tacoma (Washington) 13 dec. 1932.

P. ALEXANDER M. DIOMEDI, nat. Bevagna, Prov. Umbria (Italia) 10 maii 1843; ing. 20 nov. 1861; Prof. 4 Vot. 15 aug. 1881; ob. Port Townsend (Washington) 31 dec. 1932.

S. HUGO R. KUNZ, nat. Creston (Washington) 15 nov. 1907; ing. 14 aug. 1927, Schol. approb.; ob. Spokane (Washington) 28 jul. 1933.

R. I. P.

MISSOURI PROVINCE RETREATS—1933

Clergy	
Seminarians, Chicago	1
Seminarians, St. Paul	1
Rockford Diocese	1
Springfield Diocese	1
Omaha Diocese	2
Superior Diocese	2
Winona Diocese	1
Colorado	
SS. Charity B. V. M.	1
SS. Good Shepherd	1
Little SS. Poor	1
SS. Mercy	1
Regis College (Laymen)	4
SS. Charity (Leavenworth)	3
SS. St. Joseph	1
Illinois	
Marquette High Students (Alton)	1
Ursuline Sisters	7
Ursuline Conv. (Women)	3
SS. Notre Dame	3
SS. Holy Cross	1
Nurses	1
SS. of St. Benedict	1
Sacred Heart Conv. (Women)	1
Iowa	
Laymen	3
Carmelites	1
Ladies and Girls and Nurses	9
SS. Mercy	7
SS. Charity B. V. M.	15
SS. Good Shepherd Conv.	1
St. Joseph Sanitarium	1
SS. Visitation	2
SS. Holy Humility of Mary	1
Kansas	
SS. St. Joseph	2
Oblates of Providence (colored)	1
SS. Charity (Leavenworth)	2
Ursulines	2
SS. Charity B. V. M.	1
Ladies and Nurses	4
Kentucky	
SS. Charity	1
Michigan	
Christian Brothers (30 days)	1
Minnesota	
Order of St. Benedict	1
Ursulines	1
SS. Notre Dame	3
SS. St. Joseph	5
SS. Christian Charity	1
Poor Clares	1
SS. Good Shepherd	1
Visitation	1
Ladies and Nurses	3
Missouri	
SS. Loretto	3
SS. Charity B. V. M.	2
Ursulines	1
Order of St. Francis	1
SS. Christian Charity	1
SS. Most Precious Blood	1
Religious of the Sacred Heart	6
SS. St. Joseph	1
SS. Good Shepherd	5
Helpers Holy Souls	1
Little SS. of the Poor	2
SS. Mercy	3
SS. Notre Dame	1
Visitation	3
Ladies and Children	29
Nebraska	
Ursulines	3
SS. of St. Francis	1
Religious of the Sacred Heart	1
SS. Good Shepherd	2
SS. Mercy	2
Order of St. Dominic	1
Poor Clares	1
Columbian Fathers	1
Women and Children	3
North Dakota	
SS. Presentation of the Blessed Virgin	1
Ohio	
SS. of St. Dominic	1
Laymen	1
Women	1
Oklahoma	
Women	1
South Dakota	
Novena St. Ann	1
SS. of the Blessed Sac.	1

SS. of St. Francis	2
Laymen	1
Women	1
SS. Charity B. V. M.	1
Wisconsin	
SS. of St. Francis	2
S. C. J.	1
SS. St. Joseph	2
SS. Good Shepherd	3
SS. Notre Dame	4
Laymen	6
Women and Children	9

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From January 1, 1933, to December 31, 1933

	Retreats	No.
TO SECULAR CLERGY:		
Antigonish, N. S.	1	98
Boston	4	780
Providence	2	246
Rochester	1	225
Springfield	2	423
TO RELIGIOUS PRIESTS:		
Missionaries of the Sacred Heart:		
Natick, R. I.	1	9
TO SEMINARIANS:		
Boston	1	190
Hartford	1	240
Rochester	1	220
TO BROTHERS:		
Xaverian Brothers:		
Danvers, Mass.	1	74
TO RELIGIOUS WOMEN:		
Cenacle:		
Brighton, Mass.	1	40
Newport, R. I.	1	30
Charity:		
Baltic, Conn.	1	90
Halifax, N. S.	1	220
Charity of Narazeth:		
Brockton, Mass.	1	50
Newburyport, Mass.	1	45
Christian Charity:		
Mendham, N. J.	1	45
Christian Education:		
Milton, Mass.	1	43
Daughters of Heart of Mary:		
Burlington, Vt.	1	26
New York, N. Y.	1	65
Dominicans:		
New York, N. Y.	1	49
Faithful Companions of Jesus:		
Fitchburg, Mass.	1	45
Providence, R. I.	2	50
Good Shepherd:		
Brooklyn, N. Y.	2	229
Springfield, Mass.	2	30
M. Reparatrix:		
New York, N. Y.	1	35
Mercy:		
Fall River, Mass.	2	160
Grand Rapids, Mich.	1	25
Grant's Mills, R. I.	2	120
Hartford, Conn.	4	512
Hooksett, N. H.	2	304
Manchester, N. H.	1	125
Milford, Conn.	2	333
New Bedford, Mass.	1	100
New Haven, Conn.	1	25
Pittsburgh, Pa.	1	200
Portland, Maine	3	400
Providence, R. I.	2	244
Tarrytown, N. Y.	1	20
Worcester, Mass.	1	45
Missionary Helpers of the Sacred Heart:		
Towson, Md.	1	40
Missionary Zelatrices of Sacred Heart:		
New Haven, Conn.	1	35
Notre Dame:		
Antigonish, N. S.	1	102
Lawrence, Mass.	1	44
Lowell, Mass.	1	75
Moylan, Pa.	1	56
Tyngsboro, Mass.	1	82
Waltham, Mass.	2	210
Worcester, Mass.	2	293
Oblates of Providence:		
Baltimore, Md.	1	125
Providence:		
Adams, Mass.	1	1
Holyoke, Mass.	3	475
Malden, Mass.	1	24
Pittsfield, Mass.	1	15

	Retreats	No.
Worcester, Mass.	1	35
Sacred Heart:		
Halifax, N. S.	1	50
Newton, Mass.	1	30
Noroton, Conn.	1	19
Philadelphia, Pa.	1	33
Providence, R. I.	2	64
Rochester, N. Y.	1	25
St. Casimir:		
Chicago, Ill.	1	140
St. Joseph:		
Buffalo, N. Y.	1	140
Chicopee, Mass.	1	75
Framingham, Mass.	2	440
Hartford, Conn.	1	140
Holyoke, Mass.	2	503
Philadelphia, Pa.	1	110
Springfield, Mass.	1	65
Wayland, N. Y.	1	36
Ursulines:		
New York, N. Y.	2	130

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies	3	207
Newport, R. I., Ladies	2	100
New York, N. Y., Ladies	3	110
Charity:		
Baltic, Conn., Academy Girls	1	80
Wellesley Hills, Mass., Ladies	1	50
New York, N. Y., Girl Students	1	450
Christian Education:		
Arlington, Mass., Academy Girls	1	45
Mercy:		
Albany, N. Y., Nurses	1	35
Buffalo, N. Y., Ladies, Academy Girls	2	440
Grand Rapids, Mich., Nurses	1	30
Hooksett, N. H., Ladies, Academy Girls	4	195
Milford, Conn., Ladies	1	105
Portland, Maine, Academy Girls	1	53
Notre Dame:		
Boston, Mass., Academy Girls	1	140
Roxbury, Mass., Ladies	1	70
Tyngsboro, Mass., Ladies, Academy Girls	3	210
Sacred Heart:		
Albany, N. Y., Ladies	2	170
Newton, Mass., Ladies	1	18
New York, N. Y., College Girls	1	75
Overbrook, Pa., Academy Girls	1	95
Providence, R. I., Ladies	2	100
Rochester, N. Y., Ladies, Academy Girls	3	275
Sacred Heart of Mary:		
Tarrytown, N. Y., Ladies	1	75
St. Joseph:		
Buffalo, N. Y., Ladies	1	180
Chicopee, Mass., Ladies, College Girls	2	150
Elmira, N. Y., Nurses	1	125
Hartford, Conn., Nurses	1	150
Stamford, Conn., Academy Girls	1	76
Visitation:		
Wheeling, W. Va., Academy Girls	1	70

Retreats to Students in Colleges and High Schools in New England Province

	Retreats	No.
Boston College	3	1,575
Holy Cross College	3	1,225
Boston College High School	3	1,150

Other Schools

	Rerteats	No.
Cathedral High School, Portland, Maine	1	400
St. Stephen's High School, Geneva, N. Y.	1	200

Summary of Retreats

Priests, Secular	9	1,772
Priests, Regular	1	9
Seminarians	3	650
Religious Brothers	1	74
Religious Women	82	7,301
Secular Ladies and Girl Students	45	3,879
Students (Boys) Colleges and High Schools	11	4,550
Private	8	8
Total	160	18,243

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1 to December 31, 1933

TO SECULAR CLERGY:

	Retreats	No.
Altoona	2	126
Hartford	2	440
Newark	3	390
New York	3	600
Richmond	2	81
Salt Lake	1	20
Total	13	1,657

TO SEMINARIANS:

Darlington, N. J.	2	117
Total	2	117

TO BROTHERS:

Marist Brthers:		
Poughkeepsie, N. Y.	3	182
Brothers of the Sacred Heart:		
Metuchen, N. J.	2	176
Total	5	358

TO RELIGIOUS WOMEN:

	Retreats	No.
Benedictines:		
Elizabeth, N. J.	1	100
Blessed Sacrament:		
Cornwell Hgts., Pa.	1	120
Carmelites:		
Baltimore, Md.	1	20
Boston, Mass.	1	20
New York, N. Y.	1	14
Toronto, Can.	1	11
Cenacle:		
Lake Ronkonkoma, N. Y.	1	41
Charity:		
Greensburg, Pa.	1	265
Hempstead, L. I., N. Y.	1	10
Huguenot, S. I., N. Y.	1	258
Mt. St. Vincent-on-Hudson, N. Y.	5	996
Leonardtown, Md.	1	50

	Retreats	No.
Christian Charity:		
Mendham, N. J.	2	177
Wilkes-Barre, Pa.	1	117
Christian Doctrine:		
Nyack, N. Y.	1	25
Daughters of Divine Charity:		
Arrochar Park, S. I., N. Y.	1	56
Daughters of the Heart of Mary:		
Buffalo, N. Y.	1	40
Westchester, N. Y.	1	60
Dominican:		
Goshen, N. Y.	1	40
Franciscans:		
Buffalo, N. Y.	2	87
Glen Riddle, Pa.	1	338
Philadelphia, Pa.	1	30
Good Shepherd:		
Albany, N. Y.	1	15
Boston, Mass.	1	25
Brooklyn, N. Y.	1	30
Washington, D. C.	1	18
Grey Nuns:		
Philadelphia, Pa.	2	95
Buffalo, N. Y.	1	56
Helpers of Holy Souls:		
Chappaqua, N. Y.	2	58
Holy Child:		
Philadelphia, Pa.	1	28
Rosemont, Pa.	2	114
Sharon Hill, Pa.	1	80
Suffern, N. Y.	1	40
Holy Names:		
Albany, N. Y.	1	60
Rome, N. Y.	1	40
Immaculate Heart:		
Cape May Pt., N. J.	1	210
Immaculata, Pa.	1	238
Infant Jesus:		
Hempstead, L. I., N. Y.	1	60
Jesus and Mary:		
Highland Mills, N. Y.	1	34
Mercy:		
Albany, N. Y.	2	171
Bethesda, Md.	1	7
Buffalo, N. Y.	1	99
Dallas, Pa.	2	143
Fall River, Mass.	1	85
Harrisburg, Pa.	2	69
Leicester, Mass.	1	78
Manchester, N. H.	2	147
Merion, Pa.	2	129
Mt. Washington, Md.	3	275
New Bedford, Mass.	1	45
New York City	4	177
North Plainfield, N. J.	1	100
Philadelphia, Pa.	1	8
Pittsburgh, Pa.	1	51
Portland, Me.	1	78
Providence, R. I.	1	80
Shamokin, Pa.	1	11
Syosset, L. I., N. Y.	1	75
Tarrytown, N. Y.	2	109
Worcester, Mass.	1	42
Mission Helpers:		
Towson, Md.	1	39
Notre Dame:		
Boston, Mass.	1	67
Reading, O.	1	35
Tyngsboro, Mass.	1	100
Washington, D. C.	1	121
Pallottine:		
Huntington, W. Va.	2	60
Poor of St. Francis:		
Warwick, N. Y.	1	41
Presentation:		
Green Ridge, S. I., N, Y.	1	87
Newburgh, N. Y.	1	90
Providence:		
Chelsea, Masss.	1	35
Marie Reparatrix:		
New York, N. Y.	2	67
Sacred Heart:		
Albany, N. Y.	2	192
New York City	1	28
New York City, Manhattanville	1	60
New York City, University Ave.	1	33
Noroton, Conn.	1	60
Overbrook, Pa.	1	38
Rochester, N. Y.	1	67
Torresdale, Pa.	2	110
Washington, D. C.	1	23
Sacred Heart of Mary:		
Keeseville, N. Y.	1	40
Tarrytown, N. Y.	1	79
St. Dorothy:		
Richmond, S. I., N. Y.,	1	30

	Retreats	No.
St. John the Baptist:		
Arrochar, S. I., N. Y.	1	32
St. Joseph:		
Brentwood, N. Y.	1	21
Buffalo, N. Y.	1	145
Cape May, N. J.	1	220
Chestnut Hill, Pa.	3	498
Fairmount, W. Va.	1	75
Leaneck, N. J.	1	29
McSherrytown, Pa.	1	120
Rochester, N. Y.	1	198
St. Joseph of Peace:		
Englewood, N. J.	2	141
St. Mary:		
Buffalo, N. Y.	1	80
Ursulines:		
Beacon, N. Y.	1	36
Malone, N. Y.	1	22
New Rochelle, N. Y.	2	128
New York, N. Y.	4	173
Phoenicia, N. Y.	1	32
Wilmington, Del.	1	29
Visitation:		
Georgetown, Washington, D. C.	1	38
Frederick, Md.	1	32
Total	133	9,386

	Retreats	No.
TO LAYMEN:		
Loyola House of Retreats, Morristown, N. J.	44	1,370
Manresa-on-Severn, Annapolis, Md.	32	1,456
Mt. Manresa, Fort Wadsworth, S. I., N. Y.	40	1,743
Total	116	4,569
PRIVATE:		
Loyola House of Retreats, Morristown, N. J., Priest	6	6
St. Andrew-on-Hudson, Poughkeepsie, N. Y. Priests	5	
Laymen	15	18 20
Novitiate, Wernersville, Pa.		
Priests	3	
Laymen	55	15 58
Pallottine Fathers, Jessup, Md.		
Priests	8	1 8
		40 92

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Lake Ronkonkoma, L. I., N. Y., Ladies and High School Girls	2	102
Charity:		
Leonardtown, Md., Academy Girls	1	125
Nannet, N. Y., Children	1	500
New York, N. Y., Academy Girls	4	475
Dominican:		
New York, N. Y., Academy Girls	1	175
Franciscans:		
Highland Falls, N. Y., Academy Girls	1	82
Stella Niagara, N. Y., Ladies	1	60
Good Shepherd:		
Buffalo, N. Y., Consecrated	1	52
Georgetown, Washington, D. C., Children	1	60
Helpers of Holy Souls:		
Tuckahoe, N. Y., Business Girls	2	54
Immaculate Heart:		
Immaculata, Pa., Alumnae	1	135

	Retreats	No.
Mercy:		
Baltimore, Md., Nurses	1	55
Lakewood, N. J., College Girls	1	132
Mount Washington, Md., Academy Girls	1	130
North Plainfield, N. J., High School Girls	1	30
Rochester, N. Y., High School Girls	1	207
Notre Dame:		
Moylan, Pa., Academy Girls	1	40
Philadelphia, Pa., Academy Girls	1	69
Perpetual Adoration:		
Washington, D. C., Auxiliary Association	1	200
Marie Reparatrice:		
New York, N. Y., Business Girls	3	110
Sacred Heart:		
Torresdale, Pa., Alumnae	1	45
St. Joseph:		
Charlestown, W. Va., Nurses	1	20
McSherrystown, Pa., Academy Girls	1	81
Rochester, N. Y., Old Folks	1	240
Ursulines:		
Malone, N. Y., Academy Girls	1	142
New Rochelle, N. Y., Academy Girls	1	50
New York, N. Y., Academy Girls	1	100
Visitation:		
Catonsville, Md., Ladies	1	88
Frederick, Md., Academy Girls	1	45
Wheeling, W. Va., Ladies	2	70
Baltimore, Md., Sodality Union	1	40
New York, N. Y., Hunter College Alumni	1	52
York, Pa., Women	1	27
Total	40	3773

Retreats to Students in Colleges and High Schools
Maryland-New York Province, 1933

Canisius College	573
Fordham College	1,546
Georgetown College	543
Loyola College	251
St. Joseph's College	412
St. Peter's College	432
Brooklyn Preparatory	652
Canisius High School	290
Fordham Preparatory	490
Georgetown Preparatory	73
Gonzaga High School	250
Loyola High School, Baltimore	402
Loyola School, New York City	70
Regis High School	501
St. Joseph's High School	496
St. Peter's High School	517
Xavier High School	715
Total	8,213

Other Schools

Abbottstown, Pa., Boys, Paradise Protectory	150
Lakewood, N. J., Boys, Newman School	65
New York City, St. Ann's Academy, Boys	350
New York, N. Y., Boys, Mt. St. Michael's	185
Mobile, Ala., Students, Spring Hill College	100
New Orleans, La., Students, Jesuit High School	300
Poughkeepsie, Boys, St. Ann's Hermitage	60
Shreveport, La., Students, St. John B. High School	80
Tampa, Florida, Students, Tampa College	130
Total	1,420

TOTALS

	Retreats	No.
Priests, Secular	13	1,657
Seminarians	2	117
Brothers	5	358
Religious Women	133	9,386
Secular Ladies and Pupils	40	3,773
Laymen	116	4,569
Students in Colleges & High Schools, Boys, etc.	27	9,633
Private (Morristown, Poughkeepsie and Wernersville, etc.)	40	92
Total	376	28,585

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, A DIE 1a JULII 1932 AD DIEM 1am JULII 1933

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Catheches.	Parati ad 1am Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																													Familiae	Fideles
Baltimore—College	22	8	10,215	190,330	.....	1	18	16	26	.....	221	62	...	11	7	...	...	3	7	220	250	225	1	65	225	.....	.....	.....	.....	.....
Church and High School	176	39	65,564	126,525	10	7	210	240	35	21	525	43	...	5	*38	...	...	7	3	126	3	6,225	5	1,920	5,500	.....	.....	45	189	1,008
Bowie	35	...	3,200	4,000	8	...	4	.....	70	.....	120	9	...	...	...	...	...	3	...	6	.....	30	2	210	150	.....	.....	170	400	1,135
Brooklyn—Church and High School	54	10	73,106	103,876	34	5	48	594	36	1	547	133	...	3	3	...	...	16	3	20	.....	527	5	982	25,000	.....	.....	1,024	3,289	.....
Buffalo—Canisius College	9	2	15,477	70,300	2	1	182	185	.....	.....	209	41	...	6	...	...	1	4	4	895	.....	20	5	.....	1,950	.....	.....	.....	.....	.....
Canisius High School and Church	186	12	102,702	101,873	10	1	32	700	36	11	393	130	...	2	3	...	...	8	3	220	.....	700	6	513	1,600	98	112	210	100	600
St. Ann's Church	144	18	48,800	152,580	42	11	96	904	180	152	241	80	...	...	...	...	...	1	1	70	.....	858	4	1,305	800	449	533	95	800	3,200
Chaplains—Welfare, Randall's and Wards' Island, Hosp., Woodhaven, N. Y., and Kings County Hospital Brooklyn, N. Y.	875	68	44,153	70,050	4	...	7,889	920	90	69	360	358	...	...	...	...	...	...	...	3,944	1,475	1,365	2	150	550	.....	.....	272	.....	.....
Chaptico	156	8	23,000	42,000	45	2	145	360	105	.....	310	170	...	...	...	...	2	4	...	21	.....	254	6	820	750	210	274	398	654	3,600
Fort Wadsworth—Mt. Manresa	.....	...	1,915	4,700	.....	...	2	.....	.....	.....	16	6	...	...	41	...	...	...	...	20	.....	.....	...	.....	.....	.....	.....	.....	.....	.....
Garrett Park	11	...	3,833	10,230	5	...	1	65	11	.....	100	7	...	1	...	...	...	...	3	25	.....	46	1	74	68	.....	.....	.....	.....	.....
Georgetown College	50	5	32,107	74,770	3	2	62	268	6	4	275	189	...	7	18	1	...	9	19	1,067	.....	1,212	6	1,190	550	.....	.....	.....	.....	.....
Georgetown—Holy Trinity Church	86	14	32,313	66,297	17	4	27	15	101	223	277	10	...	3	2	...	...	3	2	62	.....	250	4	771	952	287	284	96	750	3,581
Great Mills	56	4	9,050	6,586	9	1	17	169	82	.....	205	122	...	...	...	...	...	1	...	.....	.....	90	4	112	725	88	82	150	550	2,200
Jersey City—Church, College and High School	115	10	92,466	126,522	60	4	25	513	160	241	1,269	222	...	2	*35	2	...	23	10	303	.....	603	7	1,050	3,600	292	332	110	712	3,250
La Plata and St. Thomas'	101	4	13,260	16,120	27	3	47	.....	123	.....	334	23	...	...	...	...	...	1	3	12	.....	95	...	.....	380	103	133	366	330	2,305
Leonardtown	98	...	37,887	45,000	24	...	40	60	130	.....	357	180	...	...	...	...	...	10	5	58	3	143	8	619	328	169	181	199	450	1,350
Mission Band	52	52	215,212	574,254	.....	...	.....	624	132	74	4,354	1,030	8	38	39	...	104	52	28	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....
Italian Fathers	17	1	8,369	13,956	7	...	.....	.....	145	482	562	328	...	7	5	...	22	6	12	31	.....	.....	1	82	.....	.....	.....	.....	.....	.....
New York—St. Francis Xavier's Church and High School	107	11	97,894	276,695	76	8	124	1,104	64	129	1,463	794	...	10	54	...	3	14	26	152	.....	466	12	1,890	1,110	180	195	15	487	2,177
St. Ignatius' Church and High Schools	101	14	94,471	279,952	117	...	220	215	90	118	695	158	1	19	27	...	1	10	10	282	.....	640	7	1,754	3,400	315	300	50	1,200	3,600
Fordham University	54	7	33,577	29,247	12	1	314	757	36	54	566	156	...	17	8	...	...	5	6	168	133	278	9	1,655	1,551	.....	.....	.....	.....	.....
Campion House	6	4	1,220	5,900	2	2	5	9	15	.....	190	67	...	1	8	...	...	...	...	61	.....	56	...	.....	.....	.....	.....	.....	.....	.....
Kohlmann Hall	.....	...	3,858	7,430	.....	...	5	.....	.....	.....	213	19	...	2	3	...	...	...	3	3	.....	1	...	.....	.....	.....	.....	.....	.....	.....
Church of Nativity	255	5	18,893	52,000	84	2	50	2,080	415	403	247	115	...	1	1	...	2	6	3	.....	.....	175	11	520	1,700	.....	.....	.....	3,200	9,500
Philadelphia—Church, College and High School	161	27	163,117	350,585	34	33	416	110	1	1	743	189	...	9	8	...	...	17	3	1,093	.....	1,241	6	1,470	4,770	420	422	800	1,250	4,400
St. Joseph's Church	45	53	109,554	81,250	28	4	38	245	85	55	485	74	...	7	3	...	...	18	1	130	.....	125	2	325	530	114	121	30	225	1,347
Poughkeepsie—St. Andrew's	254	14	88,331	122,318	5	2	2,049	57	18	2	1,680	251	...	13	5	16	23	18	16	1,800	12	1,416	1	40	.....	.....	.....	35	.....	.....
Ridge	43	3	7,553	12,700	12	2	32	151	47	.....	151	62	...	...	1	...	...	2	...	5	3	51	4	110	640	125	141	10	300	900
Washington—Church and High School	100	22	74,294	153,366	20	3	166	120	100	26	855	150	...	2	7	...	2	12	5	425	.....	1,090	6	737	3,020	290	264	50	600	2,172
Wernersville	.....	...	10,310	46,889	2	...	3	33	.....	.....	362	44	...	4	...	1	...	...	4	42	54	.....	...	.....	.....	.....	.....	.....	.....	.....
Woodstock	40	13	42,808	36,359	9	...	32	29	27	.....	394	122	...	8	4	...	2	2	4	107	92	30	3	45	20	24	31	.....	.....	.....
Philippine Mission—Ateneo, Manila	50	5	27,865	33,971	26	1	41	349	44	.....	345	82	...	2	5	...	...	...	6	230	7	109	8	1,150	930	.....	.....	.....	.....	.....
San Jose, Manila	53	11	29,669	13,515	15	17	452	146	304	71	721	72	5	1	2	1	...	4	3	986	137	739	3	2,128	1,350	.....	.....	.....	.....	.....
Novaliches	18	...	3,600	6,400	.....	...	2	.....	.....	.....	40	3	...	8	1	3	...	...	1	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....
Cebu Leper Colony	26	1	9,155	31,448	1	1	18	106	60	101	60	.....	...	...	...	...	1	3	1	.....	.....	348	1	65	429	.....	.....	103	.....	.....
Culion Leper Colony	175	50	46,650	147,800	185	...	306	300	300	.....	200	140	...	1	4	...	...	...	1	725	10	500	3	1,300	2,000	.....	.....	2	.....	.....
Mindanao Mission	30,545	504	267,796	416,840	2,561	272	1,662	3,933	6,491	.....	3,979	1,297	...	12	77	3	35	102	31	1,636	120	2,321	123	12,647	10,990	2,859	3,191	2,742	.....	.....
Summa	33,276	999	1,968,144	3,940,634	3,488	390	14,747	15,377	9,485	2,238	24,064	6,938	14	197	409	37	198	364	227	14,945	2,249	21,728	266	35,699	75,568	5,023	6,596	5,938	13,221	49,584

*Laymen's Retreats, Manresa-on-Severn and Morristown, N. J.

COLLEGES AND UNIVERSITIES 1933 - 1934

	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance and Business	Foreign Service	Graduate	Engineering	Education	Sociology	Pharmacy	Journalism	Summer School	Extension	Other Courses	Total Number of Students
Maryland-New York																						
Canisius	545	159	204	182	.....	...	...	.....	...	.....	.....	...	30	...	.....	...	...	...	350	400	28	1,353
Fordham	1,549	769	1,354	.....	.....	...	...	.....	1,088	.....	206	...	636	...	1,203	331	177	...	1,041	.....	.....	6,805
Georgetown	543	218	170	155	.....	...	...	550	476	225	.....	225	67	...	.....	...	...	...	.....	.....	.....	2,086
Loyola	253	97	90	66	.....	...	...	.....	.....	.....	.....	...	.....	...	.....	...	...	...	.....	56	.....	309
St. Joseph's	237	117	120	.....	.....	...	...	.....	.....	.....	77	...	5	...	32	...	...	77	.....	.....	.....	408
St. Peter's & Hud.	380	197	183	.....	.....	...	...	.....	.....	.....	120	...	.....	...	.....	...	...	...	.....	.....	.....	500
Ateneo[1]	126	35	.....	.....	34	57	...	.....	.....	.....	.....	...	.....	...	.....	...	...	...	.....	.....	.....	126
Total	3,633	1,592	2,121	403	34	57	...	550	1,564	225	403	225	738	...	1,235	331	177	77	1,391	456	28	11,587
Chicago																						
Detroit	374	40	80	68	62	75	39	.....	186	85	221	...	206	446	.....	...	...	35	411	22	514	2,490
John Carroll	405	141	103	161	46	...	8	.....	.....	.....	.....	...	46	...	.....	...	...	...	99	108	145	857
Loyola	1,920	643	199	76	156	57	40	461	292	325	327	...	266	...	.....	91	...	...	633	1,352	1,028	5,257
St. John's	125	64	24	37	.....	...	...	.....	.....	.....	.....	...	.....	...	.....	...	...	...	.....	.....	.....	125
Xavier	386	109	49	94	39	6	5	.....	17	.....	85	...	14	...	.....	...	...	...	204	.....	853	1,475
Total	3,110	997	455	424	303	138	92	461	495	410	633	...	532	446	.....	91	...	35	1,347	1,482	2,540	10,344
California																						
Loyola	394	92	103	.....	51	84	...	.....	142	.....	124	...	.....	24	.....	...	...	...	.....	.....	.....	620
San Francisco	735	125	610	.....	56	213	...	.....	189	.....	252	...	7	...	.....	...	...	6	83	85	614	2,740
Santa Clara	228	.....	.....	.....	.....	...	...	.....	20	.....	85	...	.....	76	.....	...	...	...	.....	.....	.....	408
Total	1,357	217	713	.....	107	297	...	.....	351	.....	461	...	7	100	.....	...	...	6	83	85	614	3,768
Missouri																						
Creighton	366	64	54	54	110	65	17	298	147	98	177	...	48	...	.....	...	80	30	358	.....	235	2,201
Marquette	971	120	383	352	195	...	57	359	266	168	525	...	236	367	373	217	...	124	568	.....	47	3,045
Regis	114	40	26	15	19	11	3	.....	.....	.....	41	...	.....	...	.....	...	...	...	.....	.....	5	160
Rockhurst	272	28	19	61	18	45	26	.....	.....	.....	48	...	.....	...	.....	...	...	...	.....	47	.....	272
St. Louis[2]	352	.....	.....	.....	.....	...	26	539	96	159	605	...	537	...	303	115	...	...	1,522	164	496	4,050
Total	2,075	252	482	482	342	121	129	1,196	509	425	1,396	...	821	367	676	332	80	154	2,448	211	783	9,728
New England																						
Boston College	1,485	1,083	114	154	123	134	...	.....	259	.....	.....	...	357	...	306	...	...	...	756	28	.....	2,837
Holy Cross	1,130	749	146	235	.....	...	...	.....	.....	.....	.....	...	4	...	.....	...	...	...	.....	.....	.....	1,134
Total	2,615	1,832	260	389	123	134	...	.....	259	.....	.....	...	361	...	306	...	...	...	756	28	.....	3,971
New Orleans																						
Loyola	383	55	169	37	55	36	31	.....	84	148	.....	...	21	...	.....	...	36	...	750	373	45	1,840
Spring Hill	179	45	36	2	23	8	1	.....	.....	.....	48	...	.....	14	6	...	...	...	.....	57	.....	236
Total	562	100	205	39	78	44	32	.....	84	148	48	...	21	14	6	...	36	...	750	430	45	2,076
Oregon																						
Gonzaga[3]	366	271	64	31	64	72	...	.....	73	.....	.....	...	23	...	.....	...	...	...	233	.....	39	431
Seattle	96	75	15	6	.....	...	...	.....	.....	.....	.....	...	.....	...	.....	...	...	35	.....	130	.....	261
Total	462	346	79	37	64	72	...	.....	73	.....	.....	...	23	...	.....	...	...	35	233	130	39	692
Grand Total	13,814	5,336	4,315	1,774	1,051	863	253	2,207	3,335	1,208	3,301	225	2,503	927	2,223	754	293	307	7,008	2,822	4,049	42,166

GRAND TOTAL ALL STUDENTS: 55,859

[1] Estimated

[2] Includes Corporate Colleges.

[3] 1932 figures; 1933 totals not submitted.

HIGH SCHOOLS

Md.-New York Province:		
Brooklyn Prep.	652	
Canisius H. S.	290	
Fordham Prep.	490	
Georgetown Prep.	73	
Gonzaga H. S.	250	
Loyola, Baltimore	402	
Loyola, New York	70	
Regis H. S.	501	
St. Joseph's	496	
St. Peter's	517	
Xavier H. S.	715	
Ateneo	499	
		4,955
California Province:		
Bellarmine	215	
Brophy	84	
Loyola	502	
St. Ignatius	676	
		1,477
Chicago Province:		
Detroit	390	
John Carroll	411	
St. Ignatius	504	
Loyola	418	
St. John's	226	
Xavier	357	
		2,306
New England Province:		
Boston College H. S.	905	
		905
New Orleans Province:		
Jesuit	771	
St. John's	100	
Spring Hill	130	
Tampa	144	
		1,445
Missouri Province:		
Campion	281	
Creighton	254	
Marquette	397	
Regis	174	
Rockhurst	270	
St. Louis	436	
		1,812
Oregon Province:		
Bellarmine	228	
Gonzaga[3]	288	
Seattle	267	
		783
Grand Total		13,693

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE OREGONIENSIS

A DIE 1 JULII, 1932, AD DIEM 1 JULII, 1933

	Bapt parvul.	Adult bapt.	Confessiones	Commun. in templo nostro	Matrim. bened.	Matrim. reval.	Ult. Sacram.	Parati ad 1am Com.	Parati ad Confirm.	Conc. et exhort.	Catech.	Exerc. Spir. priv.	Exerc. Spir. publ.	Visit. infirm.	Visit. carcer.	Visit. Hospit.	Sodalitates	Soc. Foed. SS. Cor.
Havre, Eccl. S. Judae	68	6	21,000	31,000	17	3	40	33	103	200	300	0	3	100	10	350	80	600
Lewiston, Eccl. S. Stanislai	34	14	10,760	14,650	9	7	14	42	----	160	245	0	2	112	2	219	112	312
Missoula, Eccl. S. F. Xaverii	49	25	26,000	48,000	23	4	50	75	----	250	600	0	1	200	10	550	220	700
Mount St. Michael's, Coll.	2	5	15,940	48,350	0	----	2	4	----	225	95	6	3	480	----	330	-------	-------
Hillyard, Eccl. S. Patritii	19	4	9,450	17,360	3	----	9	48	9	116	208	0	0	112	----	11	80	417
Pendleton, Eccl. S. Alphonsi Rodriguez	20	10	20,800	44,600	8	2	10	30	60	244	228	2	1	156	----	64	65	95
Portland, Eccl. S. Ignatii	13	18	19,726	40,153	10	----	24	78	128	268	389	8	9	375	----	73	225	250
Portland, Eccl. S. Michaelis	28	2	9,483	13,496	12	----	5	42	----	104	58	----	----	62	----	-------	-------	-------
Port Townsend, Dom. Tert. Prob.	45	17	23,732	50,868	10	6	276	56	39	695	295	2	36	7,253	26	703	135	52
Seattle, Coll.	31	16	37,310	52,080	8	3	11	90	4	722	128	2	8	348	----	337	87	92
Seattle, Eccl. S. Josephi	33	15	23,000	51,004	37	3	----	84	----	16	101	----	3	276	----	51	175	365
Seattle, Eccl. B. M. a Monte Virginis	54	2	5,000	11,000	22	6	30	40	----	150	-------	----	----	110	2	125	232	60
Sheridan, Dom. Prob. S. F. Xaverii			3,800	22,000	----	----	------	-------	----	660	60	0	5	-------	----	-------	-------	-------
Spokane, Coll. et Eccl. S. Aloisii	189	35	97,294	270,052	50	17	304	407	252	1,792	2,520	7	19	7,491	----	1,192	885	2,622
Tacoma, Coll. S. Bellarmini	20	13	14,190	13,000	3	1	24	30	3	387	-------	----	4	165	----	3	65	-------
Tacoma, Eccl. S. Leonis	47	17	15,000	48,000	20	6	48	36	5	280	21	----	4	280	5	300	180	450
Tacoma, Eccl. S. Ritae	22	4	1,630	7,120	11	1	10	54	----	152	30	----	----	40	1	23	70	-------
Yakima, Eccl. S. Josephi	127	33	34,520	64,000	41	5	45	60	----	283	980	5	----	750	2	175	740	516
Desmet, Miss. SS. Cordis	12	----	6,168	17,010	1	----	10	23	26	134	580	4	3	544	----	110	25	436
Omak, Miss. S. Mariae	12	8	3,900	8,500	3	----	4	23	27	190	300	2	3	45	5	5	90	120
Pendleton, Miss. S. Andreae	32	18	1,500	3,000	4	3	20	30	30	65	150	----	----	50	----	12	60	90
Holy Family, Miss. S. Familiae	75	----	4,000	11,200	7	3	10	70	----	132	75	2	1	12	----	-------	-------	35
Meyers Falls, Miss. S. F. Regis	38	3	3,282	4,482	4	1	5	36	40	124	77	----	----	45	----	-------	12	-------
St. Xavier, Miss. S. F. Xaverii	59	2	1,850	2,000	6	9	29	33	----	140	120	----	----	96	----	160	-------	-------
Culdesac, Miss. S. Josephi	19	4	3,570	10,710	1	----	12	25	17	125	88	----	----	24	----	12	50	60
St. Ignatius, Miss. S. Ignatii	87	12	18,374	36,785	13	3	31	51	----	18	400	----	----	106	----	75	32	-------
Hardin, Miss. S. Josephi	12	1	780	900	4	----	3	6	----	75	-------	----	----	40	1	130	-------	-------
St. Paul, Miss. S. Pauli	55	4	7,380	9,894	2	4	20	29	20	190	650	4	----	50	----	22	35	-------
Summa totalis	1,202	288	439,439	951,314	329	87	1,046	1,535	763	7,897	8,798	111	38	19,322	64	5,022	3,625	7,272

FRUCTUS MINISTERII PATRUM PROVINCIAE CALIFORNIAE

JULII 1. 1932, AD JUNII 30, 1933

	Bapt. Inf.	Bapt. Adult.	Confess.	Commun.	Matr. Bened.	Matr. Revalid.	Ult. Sacram.	Parati ad Iam Com.	Confirm.	Conc. et Exhort.	Catech.	Exer. Sp. Pub.	Exer. Sp. Priv.	Vis. Infirm.	Vis. Carcer.	Vis. Nosoc.	Sodal.	Foedus SS. Cord.
Los Altos, Dom. Exerc.	---	---	4,875	3,825	---	---	-----	---	---	-----	-----	65	7	240	1	42	-----	-----
Los Angeles, Coll.	3	---	5,000	-----	---	1	-----	2	---	195	-----	7	---	150	---	56	60	-----
Los Angeles, Schol. Alt.	---	1	30,000	60,000	---	---	-----	3	1	500	300	16	2	300	2	150	300	400
Los Angeles, Resid.	54	46	50,950	113,320	31	6	60	74	147	365	210	8	---	510	---	200	545	1,000
Los Gatos, Dom. Prob.	---	---	9,700	69,700	1	---	-----	1	---	20	-----	6	---	600	---	20	-----	187
Phoenix, Coll.*	---	---	-----	-----	---	---	-----	---	---	-----	-----	---	---	-----	---	-----	-----	-----
San Francisco, Coll.	112	82	108,848	582,000	9	11	1,118	---	---	367	88	24	---	1,151	6	372	860	210
San Jose, Acad. Bell.	2	---	3,652	10,090	2	---	-----	2	---	216	3	14	---	28	---	32	150	180
San Jose, Res. S. Jos.	59	27	45,086	51,317	50	14	72	209	268	400	530	5	---	943	165	266	210	1,500
San Jose, Res. S. Fam.	47	---	20,000	25,000	20	3	10	110	220	200	400	2	---	200	---	200	96	-----
San Jose, Res. S. Mar.	23	5	1,300	3,500	9	---	14	48	66	175	120	---	2	160	---	67	225	-----
Santa Barbara, Resid.	117	21	23,018	21,000	12	8	33	245	210	260	148	2	4	1,410	6	372	212	1,200
Santa Clara, Coll.	---	---	18,925	22,120	6	---	14	2	7	260	-----	6	---	200	5	300	-----	-----
Santa Clara, Resid.	109	8	32,745	35,850	44	6	125	165	---	325	153	2	---	550	---	55	611	1,565
Summa	526	190	354,099	997,632	184	49	1,445	861	819	3,282	1,952	157	15	5,947	185	2,025	3,260	6,242

* No report.

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A DIE 1 JULII, 1932, AD DIEM 1 JULII, 1933

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Denver, Coll. Reginum	13	13	684	47,899	63,465	7	740	6	5	7	16	8	.....	.....	183	2,044
Denver, Eccl. SS. Cordis	---	4	825	37,000	65,000	7	950	22	166	60	22	5	204	244	3	230
Florissant, Dom. Prob. S. Stanislai	---	---	259	9,272	6,944	5	120	1	.....	11	1	---	.....	.....	65	465
Florissant, Eccl. SS. Cordis	---	1	565	13,610	54,000	4	1,144	2	29	38	5	---	151	199	.....	.....
Florissant, Eccl. S. Ferdinandi	.	9	699	11,899	16,132	9	765	31	27	49	4	---	153	147	.....	.....
Kansas City, Coll. Kansanopol.	1	8	576	25,552	41,800	1	300	46	.....	.....	1	---	.....	.....	71	1,233
Kansas City, Eccl. S. Aloysii	1	9	476	30,276	66,100	6	1,600	22	41	60	12	5	230	235	9	290
Mankato, Eccl. SS. Petri et Pauli	3	4	1,351	46,148	78,830	17	3,430	12	96	82	31	3	338	336	20	339
Milwaukee, Coll. Marquette	2	29	1,967	88,548	254,200	9	21,110	127	231	80	73	37	298	256	91	1,796
Omaha, Coll. Creighton	12	13	1,601	62,954	127,000	18	1,787	31	67	103	32	15	326	314	165	4,111
Pine Ridge Miss., SS. Rosar.	---	---	.....	.....	.....	---	.....	.....	.....	.....	---	---	.....	.....	.....	.....
Prairie du Chien, Coll. SS. Cordis	5	20	1,103	17,486	44,050	9	811	15	56	30	13	3	137	121	.....	.....
Pueblo, Eccl. B.V.M. Montis Carmel	---	1	185	4,000	15,000	13	381	3	296	120	44	3	.....	.....	.....	.....
St. Charles, Eccl. S. Caroli	1	3	460	24,938	34,200	7	1,238	1	34	47	12	2	135	98	21	179
St. Francis, Miss. S. Francisci	6	---	1,897	27,278	101,226	7	2,900	35	142	210	31	13	210	231	31	732
St. Louis, Coll. S. Ludovici	16	15	1,468	134,381	191,360	14	14,151	171	48	88	70	9	75	85	268	6,560
St. Louis, Acad. S. Ludovici	13	25	510	38,924	.....	4	500	2	.....	.....	---	---	.....	.....	92	2,415
St. Louis, Eccl. S. Elizabeth	---	---	.....	.....	.....	---	.....	.....	.....	.....	---	---	.....	.....	.....	.....
St. Louis, Eccl. S. Josephi	2	16	733	35,835	25,200	6	1,342	17	15	43	8	4	75	77	35	585
St. Mary's, Coll. S. Mariae	3	11	677	36,425	53,780	61	3,725	6	55	57	4	9	121	163	113	1,910
St. Stephen's Mission, S. Steph.	1	1	161	7,000	4,460	---	.....	5	83	94	12	2	87	66	20	30
Trinidad, Eccl. SS. Trinitatis	5	10	1,436	41,560	61,743	18	922	4	725	354	76	25	210	245	.....	.....
Missio de Belize																
Belize	---	---	895	21,500	69,423	11	1,607	33	210	128	42	2	529	487	8	24
Benque Viejo	---	5	700	8,955	14,800	5	200	.....	120	34	26	---	116	150	.....	.....
El Cayo	---	3	295	3,975	9,455	5	272	3	67	40	59	---	197	194	6	9
Corozal	---	8	424	14,220	32,316	5	2,015	8	232	50	8	---	438	377	6	11
Mesopotamia	---	2	321	2,500	6,450	2	200	2	42	38	5	2	158	150	.....	.....
Orange Walk	---	3	280	16,100	14,254	3	233	13	275	37	46	1	277	274	.....	.....
Punta Gorda	---	3	410	8,100	21,447	7	340	21	267	160	86	---	409	360	6	15
Stann Creek	---	4	500	23,000	27,000	5	420	.....	130	70	15	---	332	364	6	6
Summa Totalis	84	220	21,458	839,335	1,499,635	265	63,203	639	3,459	2,090	754	148	5,206	5,173	1,219	22,984

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE CHICAGIENSIS

A DIE 1 MAII, 1932, AD DIEM 1 MAII, 1933

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Sociorum numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Chicago, Coll. S. Ignatii	----	5	1,611	98,508	273,000	13	2,923	24	90	109	42	3	327	309	138	1,995
Chicago, Acad. S. Ignatii	----	7	1,050	38,648	48,278	14	1,467	991	461	71	27	5	169	157	75	3,903
Cincinnati, Coll. S. Fr. Xaverii	2	3	1,413	207,580	167,729	19	9,252	73	46	101	32	18	208	244	80	1,757
Cleveland, Coll. S. Ignatii	3	7	1,625	64,460	103,580	25	17,315	16	83	80	17	6	22	237	155	4,377
Cleveland, Dom. Tert. Prob.	23	24	1,606	68,006	20,276	---	------	24	53	24	19	1	------	------	117	1,521
Detroit, Coll. Detroitense	2	6	1,813	78,553	140,560	14	2,600	30	132	181	23	5	547	490	------	2,455
Detroit, Acad. Detroitensis	1	3	772	25,622	6,052	---	75	4	------	2	4	2	------	------	57	1,253
Detroit, Res. SS. Petri et Pauli	----	2	50	1,600	----------	2	------	6	15	6	6	6	------	------	------	------
Milford, Dom. Prob. SS. Cordis	2	1	130	11,691	58,878	---	------	------	------	88	---	---	------	------	141	2,008
Mundelein, Resid. S. Mariae ad Lacum	----	2	691	12,747	6,750	---	------	2	------	------	---	---	------	------	78	707
Toledo, Coll. S. Joannis	2	7	844	31,987	4,570	12	1,503	106	14	145	3	5	------	------	52	681
Toledo, Eccl. S. Mariae	----	-----	514	21,623	80,000	10	2,446	------	------	62	---	1	241	234	16	48
Toledo, Eccl. Gesu	----	3	570	19,560	44,000	7	450	3	45	48	15	3	205	175	5	30
Missionarii Excurr.	89	39	166	44,835	66,039	---	------	------	------	------	---	4	------	------	146	8,225
Missio Patnensis	4	10	2,970	58,897	248,382	19	1,095	1,070	314	313	81	6	1,399	663	50	502
Summa Totalis	128	119	15,825	784,317	1,268,067	135	39,126	2,349	1,253	1,230	269	65	3,118	2,509	1,110	29,462

FRUCTUS MINISTERII FOR PHILIPPINE MISSION FOR THE PERIOD JULY 1, 1932, UP TO JULY 1, 1933.

	Baptizati	Haeret. Conv.	Confessiones	Communiones	Matrim. benedic.	Matrim. revalid.	Extrem. Unct.	Cateches.	Parati ad 1 Com.	Parati ad Confirm.	Exhortationes	Conciones	Exer. Spir. Sacerd.	Exer. Spir. Relig.	Exer. Spir. Laicis	Exer. Spir. Priv.	Missiones	Novenae	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Num. Sodal. Vir.	Num. Sodal. Mul.	Foed. SS. Cordis.	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin. Num.
Ateneo	50	5	27,865	33,971	26	1	41	349	44	----	345	82	----	2	5	----	----	----	6	230	7	109	----	------	------	930	------	------	------
San Jose Seminary	53	11	29,669	13,515	15	17	452	146	304	71	721	73	5	1	2	1	----	4	3	986	137	739	3	120	2,008	1,350	------	------	------
Novaliches Novitiate	18	----	3,600	6,400	------	----	2	------	------	----	40	3	----	8	1	3	----	----	1	------	----	------	----	------	------	------	------	------	------
Cebu	26	1	9,155	31,448	1	1	18	106	60	101	60	----	----	----	----	----	1	3	1	------	----	348	1	------	65	429	------	------	103
Culion	175	50	46,650	147,800	185	----	306	300	300	----	200	140	----	1	4	----	----	----	1	725	10	500	3	800	500	2,000	------	------	2
Mindano Mission																													
Ayala	350	8	7,720	9,522	70	4	82	111	62	----	112	122	----	----	32	----	----	----	----	------	26	72	----	34	62	------	52	61	32
Balingsag	936	----	8,737	15,633	54	6	51	------	450	----	40	------	----	----	----	----	----	----	----	------	----	------	4	25	125	50	140	143	6
Baganga	285	----	9,521	15,389	46	----	9	329	94	----	187	13	----	3	8	----	1	----	----	1	----	10	6	361	394	369	46	68	------
Butuan	1,488	----	17,354	------	167	----	81	152	420	----	140	153	----	----	5	----	----	3	1	76	15	153	5	327	640	800	240	215	7
Cabadbaran	544	16	11,906	18,514	80	24	89	392	316	----	320	44	----	----	3	3	3	4	3	------	----	194	4	120	400	1,116	120	92	------
Cagayan	1,331	16	11,602	13,741	149	22	82	240	486	----	311	66	----	----	1	----	----	1	----	447	----	503	6	380	463	223	166	183	213
Caraga	877	----	12,436	15,626	89	----	30	137	75	----	174	34	----	1	10	----	----	----	----	------	----	35	24	236	788	532	7	52	40
Cateel	3,301	----	4,850	4,909	50	9	9	260	123	----	53	18	----	----	----	----	----	18	----	------	----	25	2	------	------	------	------	------	------
Cotabato	1,352	17	6,262	15,900	151	3	69	122	315	----	205	104	----	1	----	----	18	7	12	293	17	47	2	20	130	150	54	84	------
Dansalan	79	1	1,555	2,703	16	----	12	------	15	----	80	20	----	----	----	----	----	3	----	50	----	------	----	------	------	100	30	27	50
Dapitan	1,073	----	14,320	28,230	14	----	31	126	117	----	78	112	----	----	3	----	----	----	----	------	----	------	2	62	198	520	104	110	220
Davao	3,147	3	13,642	14,480	230	28	57	403	264	----	283	68	----	1	1	----	----	----	2	132	45	116	5	49	450	345	230	340	30
Dipolog	943	----	12,881	23,866	105	3	68	13	246	----	196	18	----	----	----	----	5	10	2	16	----	82	4	108	615	------	143	217	------
Iligan	1,011	34	9,860	15,195	160	18	215	------	382	----	296	16	----	----	1	----	1	13	2	3	2	------	5	32	508	259	90	107	280
Jasaan	544	2	32,290	54,460	65	13	62	36	225	----	110	53	----	----	4	----	----	15	3	95	----	285	5	350	925	3,500	185	208	9
Jimenez	1,691	36	5,852	8,635	268	35	49	347	150	----	148	35	----	1	----	----	----	8	1	6	----	------	----	------	------	230	140	170	228
Jolo	220	----	4,129	9,065	15	----	23	283	52	----	115	4	----	----	----	----	----	3	----	57	----	65	1	------	45	70	------	------	------
Mercedes	810	----	8,065	16,880	94	----	36	51	155	----	120	80	----	----	----	----	----	----	----	------	----	115	4	50	215	280	50	90	------
Misamis	2,084	146	12,756	23,489	153	36	275	134	571	----	191	80	----	----	----	----	----	----	----	131	----	80	6	80	324	358	72	80	168
Oroquieta	2,729	210	12,950	16,912	94	10	46	496	210	----	100	30	----	----	----	----	----	----	----	------	----	17	----	110	120	104	151	139	160
Sumilao	890	5	5,883	11,316	70	4	14	186	54	----	203	25	----	3	3	----	----	5	1	32	----	87	5	150	------	------	78	64	2
Tagnipa	1,500	6	4,500	3,000	88	15	28	50	400	----	33	50	----	----	3	----	----	7	1	40	----	40	1	------	500	500	233	370	------
Tagoloan	408	----	6,944	14,941	29	2	38	------	40	----	------	52	----	----	----	----	----	----	----	------	----	156	3	56	210	60	109	135	650
Tolisayan	2,003	4	14,781	17,834	172	29	37	65	484	----	189	32	----	----	----	----	----	----	----	2	----	1	11	295	400	606	169	131	52
Zamboanga	917	----	17,000	46,600	132	11	175	------	785	----	295	68	----	2	3	----	7	5	3	255	15	238	18	1,090	1,200	817	250	120	580
Mindanao Mission—Totals	30,545	504	267,796	416,840	2,561	272	1,662	3,933	6,491	----	3,979	1,297	----	12	77	3	35	102	31	1,536	120	2,321	123	3,935	8,712	10,990	2,859	3,191	2,742

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1932 AD DIEM 1am JULII 1933

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad lam Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church	435	15	144,173	280,582	6	2	3,902	167	43	43	857	207	2	11	6	—	—	21	4	6,800	—	1,774	10	3,615	3,910	—	—	190
St. Mary's	38	5	77,756	40,200	6	—	225	—	102	4	224	253	—	10	1	—	—	9	1	375	—	—	4	700	271	249	285	350
Holy Trinity	70	2	39,633	74,000	20	2	56	40	63	130	243	75	—	—	—	—	—	8	—	132	—	220	2	400	1,200	171	251	—
Chestnut Hill—Boston Coll. & Church	91	8	77,548	142,230	36	8	47	130	60	—	715	461	6	38	28	—	—	30	16	253	1	144	4	597	2,135	—	—	208
Keyser Island	—	—	200	550	—	—	—	—	—	—	8	17	—	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—
Mission Band	—	43	132,886	342,761	—	72	—	108	73	75	3,086	1,333	2	19	18	—	83	14	4	—	—	—	—	—	—	—	—	—
Weston College	27	—	58,736	152,595	7	—	10	70	—	—	811	150	1	10	6	—	1	1	5	87	6	37	1	114	—	—	—	—
West Stockbridge	4	2	7,753	56,000	1	1	8	92	5	—	66	37	—	7	10	1	—	—	15	42	—	78	—	—	—	—	—	—
Worcester—Holy Cross College	14	1	30,857	107,023	1	1	13	67	—	—	301	124	—	17	10	—	—	4	6	272	—	121	2	525	900	—	—	—
Jamaica Mission	3,130	704	88,592	270,103	220	28	511	1,257	1,302	1,540	2,170	777	—	4	5	2	4	29	12	766	110	2,344	33	2,723	4,719	3,342	4,323	2,412
Iraq Mission	—	—	455	565	—	—	—	360	—	—	1	11	—	—	1	—	—	—	1	—	—	6	1	25	125	—	—	—
Summa	3,809	780	658,589	1,466,609	297	114	4,772	2,291	1,648	1,792	8,482	3,445	11	118	86	3	88	116	64	8,727	117	4,724	56	8,699	13,260	3,762	4,859	3,160